P. T. Gould


# Boston Recorder.

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## RELIGIOUS.

*For the Boston Recorder.*

### LAST THURSDAY OF FEBRUARY.

A letter from Dr. Scudder of Ceylon, addressed individually to the Young Men in the colleges and seminaries of learning in the United States of America, who have not yet chosen the Lord Jesus as their portion. [*Concluded from our last.*]

Having pointed out several of the reasons why Christians feel themselves called upon to fast and pray in your behalf, I will conclude principally with extracts from a letter I sometime ago wrote to a young friend; but which, I wish you to consider as applicable entirely to yourself.

What is to be your end, remains to be seen. That your state is beyond all conception dreadful, at the present, is as certain as your existence. Day after day is hastening you on to eternity, and your work for it is not yet begun. O how dreary and dark and disconsolate is your path! No Sun of righteousness ever sheds one ray of light upon it. No dews from the heavenly world distil upon it. The God who made you, looks with no complacency upon you. No Saviour looks down from heaven to greet you with his smiles. No Holy Ghost descends to take possession of your body and make it his temple. The awful curses of a broken law are denounced against you. The angel of death stands with his sword drawn, waiting only to receive the command to cut you down and cast you into outer darkness. Nothing, nothing but the mere mercy of that God who is angry with you, keeps you from hell one moment. "How little the thought, that though the sun may oft arise, rejoicing in his course, you are groping the dark road to death; that all the lights of heaven are extinguished upon your path, and for aught I know, the shades of premature night may have spread their blackness over your undying spirit."

As this is the first, and probably will be the only effort I shall ever make for the salvation of your soul, I feel the momentous importance of saying every thing I possibly can, to awaken you to the consideration of your dreadfully gloomy condition. Give me then, your attention for a few moments longer. God is my witness, that I long to meet you in heaven; but this is altogether impossible, unless I can persuade you to give up the pleasures of the world, and dedicate yourself unreservedly to your Saviour. My dear friend, you believe the gospel.* You believe you must embrace it or be lost. How then is it, that you do not let it engross your most solemn and immediate attention? Your judgment and conscience both bear witness, that *it is the only thing* really worthy of your consideration. And why will you suffer yourself to neglect it a moment longer? Tell me, Are you willing to lose your soul for the sake of enjoying a few worldly pleasures for a season? Would such a choice be wise? Let me entreat you to step into the grave-yard in your vicinity, and view the mouldering corpses of those who a short time ago, led in the ball-room, or at the card-party, or who spent their time in the pursuit of other worldly enjoyments, and ask them what they think of such pleasures now. O, methinks if they could speak, they, even they, would address you in such language, as you never yet have heard. They would tell you in such vivid strains of eloquence, of the horrors of that lake of fire and brimstone, of which they heard while in the house of God; but which they disregarded and in which all their pleasures have terminated; that the very "caul of your heart" would be rent in pieces, and you would ere you left the spot, cry out, If this is the end of those who seek their happiness from the world, my soul come not thou into their secret, unto their assembly mine honor be not thou united. "Sin though seemingly sweet in the commission, yet at last it biteth like a serpent, and stingeth like an adder."

"Happy is the man that findeth wisdom. Her ways are ways of pleasantness, and all her paths are peace." Would that I could persuade you to make trial of them. One single draught from her cup, would divest you of all relish for those imaginary pleasures, which now dazzle your sight. Peradventure, this may, with the divine blessing, be the case. I will turn supplicant, and beseech you to make such a trial. "I entreat you, by the majesty of that God, whose voice fills all heaven with reverence and obedience. I entreat you, by the terrors of his wrath, who could speak to you in thunder; who could, by one single act of his will, cut off this precarious life of yours, and send you down to hell. I beseech you, by his mercies—his tender mercies; by the bowels of his compassion, which still yearn over you as those of a parent over a dear son—a tender child, whom, notwithstanding his former ungrateful rebellion, 'he earnestly remembers him still.' I beseech you, further, by the name and love of our dying Saviour. I beseech you, by all the condescension of his incarnation; by the poverty to which he voluntarily submitted, that you might be enriched with eternal treasures; by the agony which he endured in the garden, when his body was covered with 'a dew of blood.' I beseech you, by all that tender distress he felt, when his dearest friends forsook him, and fled, and his blood-thirsty enemies dragged him away like the meanest of slaves, and like the vilest of criminals. I beseech you, by the blows and bruises, by the stripes and lashes which this injured Sovereign endured, while in their rebellious hands; by the shame of spitting, from which he hid not that kind and venerable countenance. I beseech you, by the purple robe, the sceptre of reed, and the crown of thorns, which this King of glory wore, that he might set us among the princes of heaven. I beseech you, by the heavy burden of the cross, under which he panted, and toiled, and fainted, in the painful way to Golgotha, that he might free us from the burden of our sins. I beseech you, by the remembrance of those rude nails, which tore the veins and arteries, the nerves and tendons, of his sacred hands and feet, and by that invincible, that triumphant goodness, which, while the iron pierced his flesh, engaged him to cry out, 'Father, forgive them, for they know not what they do.' I beseech you, by the unutterable anguish which he bore, when lifted up upon the cross, and extended there, as on a rack, for six painful hours, that you open your heart to those attractive influences, which have drawn to him thousands, and ten thousands. I beseech you, by all that insult and derision which the Lord of glory bore there; by that parching thirst which could hardly obtain the relief of vinegar; by that doleful cry, so astonishing in the mouth of the only begotten of the Father, My God, my God, why hast thou forsaken me? I beseech you, by that grace which subdued and pardoned a dying malefactor; by that compassion for sinners; by that compassion for you, which wrought in his heart, long as its vital motion continued, and which ended not, when he bowed his head, saying, 'It is finished,' and gave up the ghost. I beseech you, by all the triumphs of that resurrection by which he was declared to be the Son of God, with power by the Spirit of holiness. I beseech you, by the memory of all that Christ has already done; by the expectation of all he will further do for his people. I beseech you, at once, by the sceptre of his grace, and by the sword of his justice, with which all his incorrigible enemies shall be slain before him, that you do not trifle away those precious moments, while his Spirit is thus breathing upon you; that you do not lose an opportunity which may never return, and on the improvement of which, your eternity depends. I beseech you, by the ruin of those who have trifled away their days, and are perished in their sins; and by the happiness of those who have embraced the gospel, and are saved by it. I beseech you, by the great expectation of that important day, when the Lord Jesus shall be revealed from heaven; by the terrors of a dissolving world; by the sound of the archangel's trumpet, and of that infinitely more awful sentence, 'Come, ye blessed,' and 'Depart, ye cursed,' with which that grand solemnity shall close. I beseech you, finally, by your own precious and immortal soul; by the sure prospect of a dying bed, or a sudden surprise into the invisible state, and as you would feel one spark of comfort in your departing spirit, when 'your heart and flesh are failing.' I beseech you, by your own personal appearance before the tribunal of Christ; by all the transports of the blessed, and by all the agonies of the damned—the one or the other of which, must be your everlasting portion. I affectionately entreat and beseech you, in the strength of all these united considerations; as you will answer it to me, who, in that day, may be summoned to testify against you; and, which is unspeakably more, as you will answer it to your own conscience; as you will answer it to the eternal Judge;—that you dismiss not these thoughts, till you have made a resolute choice of Christ, and his appointed way of salvation; and till you have solemnly devoted yourself to God, in the bonds of an everlasting covenant."

And now, my dear young friend, what is your resolution? Considering yourself in the immediate presence of the heart-searching and rein-trying God, who stands ready to insert it in the book of his remembrance for examination at the final day, I ask, will you, or will you not, make an unconditional surrender of yourself, as your conscience tells you you should, to your Saviour? I must have an answer. I charge you in the most solemn manner, and in his name, not to stir from the spot where you are, without giving it to me. Upon the determination of THIS MOMENT, perhaps, hangs your everlasting salvation, or everlasting damnation. "Quench not the Spirit," "Grieve not the Spirit," is the command of the God who made you. Will you, then, in defiance of this command, continue to grieve him any longer? I pause for an answer.——What is it? Is it, that you will, from *this moment*, give up the world, repent of every sin, and dedicate yourself to your Saviour, in an everlasting covenant not to be broken?* If so, throw yourself at his feet; tell him you are a wretch undone, deserving nothing but his vengeance. Tell him, that, though you have trampled upon his blood, you will, in his strength, do so no more; but be his forever. Plead with him, as it were, with tears of blood, to give you the influences of his Holy Spirit, to create in you a clean heart, and renew within you a right spirit—without which, you are eternally undone; and continue to plead, until you hear him saying, "Go in peace, thy sins are forgiven thee." If this should be the result of my exertions in your behalf, how happy would I be! How happy would all the angels in heaven be! They would chant an anthem to your conversion. How happy, too, would God the Father be, to welcome you, a long-lost child, to his bosom! How happy would the blessed Redeemer be, to see of the travail of his soul! and how happy would the ever-blessed Spirit be, to make your body the temple of his residence! But it may be that a result of an entirely different nature will take place. It may be that you will not comply with the injunction God gives you by me, to dedicate yourself to Christ now. In view of the pleasures of the world, and the opposition and ridicule you may have to meet with from your gay companions and others, you may think it best to put off the consideration of this momentous subject, to a more convenient time. If such a thought is passing through your mind, cast it out at once; O cast it out, I entreat you. No more harbor it for a moment, than you would harbor the deadly adder in your bosom. Remember that a more convenient season may never arrive. Death may close your eyes in as an unexpected manner as he did those of a young man of whom I read an account sometime since,† and your body be entombed in yonder church-yard before to-morrow's setting sun. But even should you live for many years to come, you have no reason to believe that you will have as convenient a season,as the present. Your heart will grow daily harder, and of course you will find it more and more difficult to embrace the Saviour. Look at the aged. Are they more ready to seek him after having spent fifty or sixty years in sin, than they were when young? The reverse, in general, is the case. "Wintry indeed are their prospects, desolation all around, congenial every blast, and night descends unmasked, unblest."* Besides, you do not know that God will continue to hold out any encouragement for you to come to him, after *this very moment*. "My Spirit," he has declared, "shall not always strive with man." Many are the sad monuments of his desertion.—And this is not at all to be wondered at. You very well know, that if a beggar should come to you day after day and be harshly treated, he would eventually become discouraged and leave you no more to return. You, my fellow candidate for eternity, have been resisting the strivings of the Holy Spirit day after day, and month after month, and O dreadful to relate, year after year. To-day he is striving with you. The instrument by which he is doing it, is the letter you now hold in your hand. It may be *the last time he ever will strive with you*. If you reject him this day, I shall not at all wonder if he abandon you to your own ways, to be filled with your own devices. I shall not at all wonder, if *this day* a seal is put in heaven to your everlasting damnation.†

And now, my dear young friend, I bid you an affectionate and lasting farewell. It will be but a little while before you and I are summoned before the tribunal of the Judge of all the earth. When we meet there, if this letter should rise up in judgment against you, *as it certainly will*, if you are found on his left hand, I think you will give me the credit of having acted the part of a kind friend, and done what I could for your spiritual welfare. What I have written, will perhaps be hastily read by you and afterwards unheeded, uncared for, and but little thought of. This indifference, however, cannot always last. *Your seasons of reflection will certainly come.* If not in a dying hour, they will in the judgment day, and they will make your heart sink and almost die within you, when in common with all, whose sins are not washed away in the blood of the Lamb, you hear the awful sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." And when millions and millions of years shall have rolled away, and you are constrained by the gnawings of the worm which never dies, and by the torments of that fire which never is quenched, to lift up your voice and say, How long, O Lord, yet how long.—And when the voice of infinite justice proclaims FOREVER, with what wailings and bitter lamentations, will you look back and remember the transactions of THIS DAY, when you deliberately and voluntarily chose the world instead of the Saviour as your portion.

* I take this for granted. Indeed if you are of that number, who profess to disbelieve the Scriptures, or have doubts about their truth, you must not look to me for arguments to remove your difficulties. All I have to say, is, look well ere you leap. Take good care that He who has been set as the corner stone in God's spiritual building, does not fall upon you and grind you to powder.

*Possibly, you may have many struggles to encounter, in giving up the world. But were they ten thousand times greater, they must be met. Your all is at stake. That such struggles have been encountered and overcome, appears from the following circumstance, which took place not long since, in New York. "On the second evening of a three days' meeting," says the Rev. Dr. Spring, "a young lady from the extreme South—opulent, of high connections, nursed in the lap of indulgence, the mistress as well as the votary of fashion—was induced to attend. As she went along, a sort of secret soliloquy took place. 'What if I should become a Christian? Well, what if I should? It will be strange. What if I should become a Christian? You must give up your worldly amusements. Well, that I can do. What if I should become a Christian? You must give up your gay companions. Well, I can part with them. If I become a Christian, I must endure much ridicule and banter. Well, this is not intolerable. If I become a Christian, my southern friends, who have taken in me such kind and tender interest, will be wounded and grieved, will disown and despise me.' Here her feelings prevailed. The thought of home and early associations rushed upon her heart with overpowering sensations. 'But,' recovering herself, 'suppose they do. My Saviour will not despise, disown, forsake. I'll go to Jesus.' She went to the meeting; that night publicly professed Christ, and is now rejoicing in hope of his glory."

† "Not long since," says the Rev. Mr. Wilcox, "a young man in the vigor of health, with the fairest prospects of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth was, Sir, must I die? Must I die? Deceive me not in this thing. His firm tone and penetrating look demanded an honest reply. He was told that he could not live more than an hour. He waked up as it were at once to a full sense of the dreadful reality. Must I then go into eternity in an hour? Must I appear before my God and judge in an hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly; but it never entered my mind, that I was to be one of this number. And now what shall I do to be saved? He was told that he must repent and believe on the Lord Jesus Christ. But how shall I repent and believe? Here is no time to explain the manner, death will not wait for explanation. The work must be *done*. The whole business of an immortal being in this probationary life, is now crowded into one short hour, and that is an hour of mental agony and distraction. Friends were weeping around, and running to and fro in the phrenzy of grief. The poor sufferer, with a bosom heaving with emotion, and with an eye gleaming with desperation, continued his cry of "What shall I do to be saved?" till in less than an hour, his voice was hushed in the stillness of death."

* In a late revival of religion in the city of New York, some time after about two thousand had joined the different churches, the following observation was made by Dr. Spring. "Not one, as far as has been ascertained, above the age of fifty-five, has been the subject of this grace."

† The following instance of the withdrawal of the Holy Spirit, from one who wilfully resisted him, demands your serious attention. "I was once called," says a venerable clergyman, "to visit a young lady who was said to be in *despair*. She had at some time previous been serious, and had, it was hoped, resolutely set her face Zionward. In an evil hour some of her associates, gay, pleasure-loving young ladies, called on her to accompany them to a ball. She refused to go. The occasion, the company, the parade and the gayety were all utterly dissonant with her present feelings. With characteristic levity and thoughtlessness, they urged her, ridiculed her Methodism, railed at the cant and hypocrisy of her spiritual guides, and finally so far prevailed, that with a desperate effort to shake off her convictions, and regain her former carnal security, she exclaimed, '*Well, I will go, though I am damned for it.*' God took her at her word. The blessed Spirit immediately withdrew his influences, and instead of the anxious sigh and longing desire to be freed from the body of sin and of death, succeeded by turns the calmness and horrors of despair. The wretched victim knew that the Spirit had taken his final leave. No compunctions for sin, no tears of penitence, no inquiries after God, no eager seekings of the place where Christians love to meet, now occupied the tedious hours. Instead of the bloom and freshness of health, came the paleness and haggardness of decay. The wan and sunken cheeck, the ghastly glaring eye, the emaciated limb, the sure precursors of approaching dissolution were there. The caresses of friends, the suggestions of affection, all were unheeded. The consolations of piety, the last resource of the miserable, were to her but the bitterness of death. In this state of mind, I was called to visit her. When I entered the room where she was, and beheld her pale and emaciated, and reflected, that the ravages of her form *without*, but faintly shadowed forth the wreck and desolation within, I was almost overpowered. Never had I conceived so vivid an idea of the wo and misery of those who have quenched the Spirit.

I proposed prayer. The word threw her into an agony. She utterly refused. No entreaties of friends, no arguments drawn from the love of God, or from the fullness and freeness of atoning blood, could prevail to shake her resolution. I left her without having been able to find a single avenue to her heart, or to dart one ray of comfort into that dark bosom, which to all human view, was soon to be enveloped in the blackness of darkness forever. Never shall I forget the expression of that ghastly countenance, the tones of that desparing voice. The impression is as vivid as though it had been yesterday. O that all the young, gay thoughtless ones,who stifle the convictions of conscience and repress the rising sigh, who dance along on the brink of utter reprobation and despair, would read and lay to heart the warning which the last hours and death of this young lady, are calculated so forcibly to make."

*For the Boston Recorder.*

### MINISTERIAL EXCHANGES on the Sabbath.

Mr. Editor,—I am happy to see the subject of ministerial exchanges and riding on the Sabbath to effect them, occupying the public attention. There is a great deal of *opinion* on this subject, but very little, it is believed of intelligent conviction. I have read with approbation the Report of the Committee of the M. S. Conf. of Churches, and with attention and I trust impartiality, the replies by H. Kingsbury, Esq. and Sinceritas.

My belief is, that it is the *duty* of ministers occasionally to exchange with their brethren; and also that it is their *duty* ordinarily to ride on the Sabbath in making such exchanges. I will state my reasons for this belief, and then allude to some of the remarks of Mr. K. and of Sinceritas.

I. It is the *duty* of ministers to make exchanges. I suppose that in this region ministers exchange on an average at least one Sabbath in four. I suppose it to be their *duty* to do so.

A regard to their health renders it, in many cases, their duty. The demand upon the time and energies of ministers in the present state of excitement and action in the church is very great. So many and so arduous are their labors, that we see many of them sinking beneath their burdens to a premature grave. And a regard to their health and the prolongation of their usefulness requires that they should exchange with their brethren. And these exchanges are not made to *accommodate themselves.* A minister does not take the charge of one parish rather than ten, and preach four sermons a week rather than forty to *accommodate himself.* No more does a minister, especially if he be young, refuse to write two sermons a week in unvarying succession, and perform all other duties on the principle of "accommodating himself."

But next the welfare of his congregation requires that he should exchange. A greater variety and amount of truth is thus presented, than could be expected as the result of the labors of a single mind. And too, a desire for some variety in the method of presenting truth is perfectly right. It is founded in the nature of the human mind. This reasonable desire is gratified by exchanges.

The fellowship of the churches and the general interests of religion in the region are promoted by exchanges. Ministers, by exchange of labors, become more deeply interested in each other. They at the same time become acquainted with the churches, and the churches with them, and are mutually interested and endeared. And the churches through the medium of their pastors are interested in and love each other. That this fellowship of the churches is in accordance with the genius of the gospel need not be asserted; and that it can in no way be secured, except by ministerial exchanges, is equally obvious.

A minister then, in his exchanges, instead of "*accommodating*" "*himself*," is discharging a sacred duty to his own and the churches in his vicinity. And exchanges are a part of his *regular* duty. Not regular in the sense of occurring at fixed and invariable intervals; but *as a component part of his system of professional duties.* They are as truly a part of his regular duties, and in the same sense as in visiting the sick and attending funerals. And they are a part of his *regular duty for the Sabbath*, as really as is preaching to his own people a part of his regular duty for the Sabbath. A pastor, while he regards his own people as especially committed to his care, should consider the field of his labors and the sphere of his influence to be *the region.* And it is a part of his regular duty—the duty of each year, to preach, in exchange with his brethren, in the pulpits *in the region.* Exchanges then are a part of *the regular Sabbath duty* of ministers.

II. May a minister ride on the Sabbath in making his exchanges? I answer, yes, and for the same reason that he may ride to his own pulpit, or his people ride to meeting. No one will deny that a minister may ride one, two or more miles to his own pulpit; or that he may officiate as the minister of two or three feeble parishes, preaching to them in rotation on successive Sabbaths, and go from his own dwelling to these respective places on the Sabbath and return. And why? Because he is in each instance, performing his regular *official Sabbath duty;* and it is right to ride from his own dwelling to the *place where* he performs such duty. But we have seen above that preaching on exchange with a neighboring brother, is discharging *his regular official Sabbath duty.* It is right therefore for him to ride from his dwelling to discharge such duty.

The above exhibits a simple *principle* or rule of conduct applicable to the case. *A minister may ride from his dwelling on the Sabbath to the place where he is to discharge his regular official Sabbath duty.* And such is preaching on exchange with his brethren in his vicinity. And until this PRINCIPLE shall be shown to be false, the mind accustomed to be governed by general principles in its reasonings, will be satisfied, and any further remark be unnecessary. However, a few thoughts in confirmation of what has been already said may be suggested.

And first, If it be not right on the general principle just stated, (or some other *general principle*,) to ride in *all cases* on the Sabbath in making exchanges with neighboring ministers, then it is not right in *any* case, —not if prevented on Saturday by storm of sickness.—Suppose the following case: I have engaged to exchange with a brother in a neighboring town. Just before tea Saturday evening, my brother rides up to my door. I intend to ride after tea. While at supper a thunder storm arises, and I cannot go. May I go Sabbath morning? And if so on what *principle?* May the farmer who by that shower is prevented from getting in his load of hay Saturday evening, get it in on the Sabbath? May he even if the hay will be spoiled by remaining out until Monday? Certainly not. It would be to violate a general principle, rather than do which, a thousand worlds should be sacrificed. Then may not the minister in the case supposed ride Sabbath morning,—he may not, if *in ordinary circumstances* it were his duty to go Saturday evening, and would be sin to omit it until Sabbath morning. And he must stay at home, and his brother must stay with him, and his brother's people must be without preaching. The general principle applicable alike to himself and the farmer is this: EMPLOYMENTS THAT ARE THE ORDINARY BUSINESS OF OTHER DAYS, BUT WHICH WE ARE ACCUSTOMED TO OMIT ON THE SABBATH, MAY NEVER BE ENGAGED IN ON THAT DAY. No peculiarity of circumstances within the limits of the case will render it right. This rule, it will be seen, will permit us, if our beast be fallen into the pit, to lift him out; or if our house be on fire, to extinguish it. These are not a part of our *ordinary* week-day business. But it will not permit the farmer whose hay was caught out by the shower on Saturday, to get it in on the Sabbath; or the traveller who by the badness of the roads is prevented from reaching home Saturday night, to ride twenty or ten miles Sabbath morning. Neither will it permit a minister, if it be *ordinarily* the business of Saturday to ride in making exchanges, and sinful on the Sabbath, to ride on the Sabbath in making such exchanges in *any* circumstances. These cases are all of the same class, and come under the same general rule. And the hay of the farmer must remain untouched, although it be spoiled; and the traveller must remain at the tavern in a neighboring town, although he may not have seen his family for months; and too, the minister in the case supposed must stay at home, and his brother's congregation be without preaching. To do otherwise, would be to violate a *general principle*, which no peculiarity of circumstances can ever justify—to violate the *same* principle as would have been violated by the former had he worked upon his hay, or by the traveller had he hastened home to his family on the morning of the Sabbath. The man who is not prepared to abide by general principles at all hazards, has yet to acquaint himself with an important element in the divine government.

It may not here be said that to ride in such circumstances is a work of mercy. It is not so. It may have been a work of mercy to take care of my sick family or to keep myself from the peltings of a thunder-storm Saturday evening. But when Sabbath morning comes, the case is simply this: I am at home, and unless I ride to a neighboring town, a congregation must be without preaching. Now will *not* the sickness of my family, or a storm the night before, but my object in riding, render that riding a religious duty appropriate to the Sabbath. If *the object* be not the reason why I may ride, there is no reason. When the morning has come, my reasons for riding are not to benefit my sick family or to save myself from a storm, but simply to preach on an exchange with my brother.

[*To be concluded.*] H. H.

*For the Boston Recorder.*

### HOME MISSIONS.

*Extract of a letter from Rev. Mr. Badger, Assoc. Sec. of A. H. M. S. to the Secretary of the M. M. S, dated Jan. 8, 1836.*

"We hope the good folks in Massachusetts and elsewhere will remember that seventeen millions of money in this city, the Lord has consumed by the breath of his mouth—and that our collections here the current season, we have reason to fear will be much less than we should otherwise have realized. A large proportion of all our funds in past years, has been accredited to the pious liberality of Massachusetts Christians, and we hope that their march in the ways of well doing, will ever be *onward*."

On this point, we are equally unwilling with our correspondent to admit a doubt. What is there to *arrest* an onward movement? Why should not as much and even more be realized for the Home Missionary treasury, the current year, than ever before? The importance of the cause is not diminished—the pressing calls of the destitute are not less numerous or urgent—the number of missionaries is increasing, and opportunities for the judicious disbursement of funds are multiplying—a holier and mightier influence is every year going forth to purify the fountains that have hitherto sent abroad the streams of death—the amount of good accomplished, is annually augmenting—and all our social and civil institutions are deriving fresh vigor and firmness from the extending operations of the American Home Missionary Society.

And is there any thing in the circumstances of "Massachusetts Christians," that will justify a diminished amount of contributions to this great object? God hath crowned the year with his goodness, he hath prospered us in all our enterprises; if religion has not been revived and churches increased as in some other years, still they have continued to enjoy their best privileges unmolested and uninterrupted—they have dwelt in harmony with each other, and peace has blessed their borders.

It may not, it cannot be doubted, that every church and pastor that have thus far smiled upon this grand enterprise of Home benevolence, will continue to smile upon it, and will endeavor to do *more* for it *now* than ever before. Nothing involves more deeply the best interests of the country as it is, nothing involves more deeply the interests of our posterity and the salvation of our souls, and the glory of the Redeemer, than the vigorous prosecution of Home Missions.

We earnestly entreat the friends of the cause to be up and doing with their might, whatever their hands find to do, to urge it forward, to lay their plans and make their calculations deliberately, for a strenuous and persevering effort, which will carry joy and gladness through the distant regions of the West and South, while it shall animate and bless the feeble churches of New England.

More steadfast resolutions, glowing zeal, and pecuniary sacrifice, in combination with unceasing prayer,are requisite to accomplish the great ends proposed. But those ends *will be* accomplished—and happy, thrice happy they, whom God honors with the means and the dispositon, to accomplish them!

Many earnest friends of this and other objects of benevolence, in the great commercial emporium of our country, have no longer the means of adding to their funds. God has crippled their resources. *Why* we know not, nor do we ask. But obviously, he calls on those who have had no part nor lot in this fearful visitation, to redouble their exertions for supplying the "lack of service," on the part of the suffering and disabled. Thus a suitable testimony of our gratitude to Heaven may be rendered for our exemption from so great a calamity, and our continued ability to prosecute those labors of love.

*For the Boston Recorder.*

### THE DUTY OF GRATITUDE.

*Some extracts from an unpublished Sermon delivered on the occasion of the late annual Thanksgiving in Massachusetts.*

What should be the qualities of our gratitude this day?

It should be *free.* No constraint should mark the offering we this day present to God. The willing mind, the voluntary tender of our hearts—the unrestrained effusion of pious feeling, are peculiarly suited to the day and the occasion. Let us with David, say, 'accept, I beseech thee, the *freewill offerings* of my mouth, Oh Lord.' We assemble under no regal decree; in consequence of no act of legislation; under no imposition of arbitrary power, but in compliance with a recommendation from our public servants, whom we have chosen as worthy to conduct the affairs of State, and whom we consider as our organs for expressing our sentiments.

Our thanksgiving should be *joyful.* We should exult, not with the joy of fools, nor with the mirth of the impious sensualist, nor with the giddy gladness of the gay dreamers of this world, but the sober, sanctified, yet cheerful gladness of hearts that appreciate individual blessings and family blessings, national prospects, the triumph of the church and the manifested glory of God. And though the return of this annual festival may to some be invested with mournful recollections; though some vacant seat may meet the eyes of those who will encircle the festal board to day, and some maternal tears will yield the tender tribute of affection to the precious dead, yet even they will thank God that the cup of domestic affliction has been sweetened by drops of mercy, such as Heaven only could impart.

Our gratitude should be *permanent.* It is not enough to present ourselves once a year to render formal thanks to God, and then sink into habitual forgetfulness of his mercies; to rouse with the excitement of the occasion, and then revert to the dullness of ingratitude; to sing, as did the emancipated Israelites, the praises of God and then forget his works. No! The period of our pilgrimage should be one perpetual thanksgiving day. The 'life that we live' should be one continual anthem of praise to its Author, Preserver and Redeemer. He only who thus lives, fulfils the great end of his existence. 'In every thing giving thanks'—in sickness as well as in health, in want, as in wealth, in calamities,as in prosperity,in the vale of affliction, as well as upon the sunny summits of life, in the day of the church's trials, as in that of her triumphs, in the hour of death and forever!

Ours should be *Christian* gratitude. It is not the form,nor the ceremony,nor the vocal melody, nor 'the deep swell of the organ pipe,' that constitute the acceptable tribute. These are but visible or audible expressions of what should be the ardent and sincere devotion of the heart. Form and ceremony and the gay strains of melody are abundantly used by the children of this world, but where is the heart's grateful offering, where the devotion of the soul, that pleases the God of Heaven? The heathen themselves had their *eucharistic*, or *thank offering*, as well as their piacular or expiatory altars and sacrifices, but all to an "unknown God." When we speak to each other in psalms and hymns and spiritual songs, we are commanded to give thanks always for all things unto God and the Father, *in the name of our Lord Jesus Christ.* This is the true idea of Christian gratitude. He that lightly esteems Jesus Christ cannot be truly thankful to God. The great channel through which the mercies of God flow to us in a broad and bountiful stream, is the same through which the current of grateful emotions must flow back to God. Our 'returns of love' have no value which they do not derive from the mediation of Christ.

Finally, our thanksgiving must be *practical.* *How* truly we are thankful to-day, the future must determine. Not for the information of Him, who understands our thoughts afar off, but for our conviction, comfort or confusion. Gratitude and charity are twin sisters, which God hath joined together. Let no man put them assunder. It is on the principle of this union that you can make the appeal to the Most High,

The mercy I to others show,
That mercy show to me.

There is no surer evidence of profound sensibility to the favor of God, than burning desires and indefatigable endeavors to extend his beneficence to others. This principle indeed, so far as human agency is concerned, is to convert the world to God. But it must acquire a more potent energy than it has hitherto possessed; it must be more widely diffused among the churches, before that resplendent day will arrive. The principle, or if you prefer, the language, the precept,is as distinctly declared in the Bible, as the original commission to preach the gospel. "By HIM therefore, let us offer the sacrifice of praise to God *continually*, that is, the fruit of our lips, giving thanks to his name. But to DO GOOD and to communicate, forget not, for with such sacrifices God is well pleased."

If we are commanded to rejoice in hope and to continue instant in prayer, it is immediately added, "Distributing to the necessity of the saints, given to hospitality." What portions have you sent to the suffering, deserving poor? What widow's heart have you made to sing for joy? What orphan's benediction has descended upon your head? What Missionary soul has been gladdened with the story of your practical benevolence; in the midst of your abundance, how have you listened to the claims of Him who has said, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. What has so diminished the contents of your barns, and cut off portions of the accustomed fruits of the year? What but the withholding more than is meet from the treasury of the Lord? Has it not tended to poverty? How long shall men be insensible to that oft reiterated maxim of Heaven, "There is that scattereth and yet increaseth?" He that is bountiful to his race is laying up rich treasures in Heaven's storehouse, on which in the day of adversity he may draw at will. Be thankful, then, this day in heart as well as in tongue, in practice as well as in profession, and may the blessing of God, our Heavenly Father, rest upon us forever! Amen.

## Temperance.

*For the Boston Recorder.*

### LICENSE LAWS.—*NO. VII.*

Dear Sir,—In those counties in which the selling of ardent spirit, to be used as a drink, has *not* been licensed, and the number of crimes has been so surprisingly diminished, the course which has been taken, has been substantially that to which I adverted in my last letter, as one which might be safe, and which in its operation might cause the evils of the traffic in ardent spirit to a great extent, to be done away. They did not abandon all legislation, and trust only to public opinion to regulate the trade. But they caused the licensing part of the law to become inoperative, while the penal part remained, and was put in force. Were this to be done every where, especially were the licensing part of the law to be repeated, and the penal. part to be made such as would remunerate the community for the losses, and compensate it for the evils which this traffic occasions, we might expect that it would gradually cease. Suppose, for instance, that the traffic should be stigmatized by statute as immoral; and that those who, in any town should pursue it, should be required to pay for the support of *all* the paupers which are made by it, and for the prosecution of *all* the crimes, and the expenses of *all* the sickness and injuries which should appear to be occasioned by it; is it not likely that a traffic so hazardous,and so destructive, would ere long cease? And when the community should once become accustomed to the unspeakable benefits of abstinence from this traffic, is it not likely that they would raise effectual barriers against its return?

And what could be more just, than that the men who have the profit of making paupers, should also have the burden of supporting them; and the men who multiply criminals should have to bear the expenses of their prosecution, and conviction, and punishment; and the men who cause sickness and death, as far as practicable remunerate the community for the evils which they thus bring upon it? As to the manner and the extent to which the community should be compensated, I would not pretend to say, but would only advert to what appears to be a correct principle of legislation on this subject; not that the mischief should in any way be *licensed*, but only that it should be prevented. And if in opposition to law, any individuals should continue to prosecute it, and thus injure the community, they should render to that community an *adequate and just compensation.* And there would be no danger in those cases but that the loss to those individuals would so far exceed their profits, and that it would as in other cases be found, "*that the way of transgressors is hard.*"

Another class of persons, however, who consider the traffic in ardent spirit as a *nuisance*, wish to have all statutes with regard to it repealed, under the idea that it might then be indicted at common law, and as a *public nuisance* be removed. Of this number was the late distinguished and excellent Judge Platt of New York. "The law which *licenses* the sale of ardent spirits," he says, "is an impediment to the Temperance Reformation. Whenever public opinion and the moral sense of our community shall be so far corrected and matured as to regard them in their true light, and when the public safety shall be thought to require it, *dram-shops will be indictable at common law, as public nuisances.*" Of the same opinion is that distinguished Jurist, the Hon. John Cotton Smith, of Connecticut. He says, "Although public opinion in relation to this object may not be perfectly matured, I apprehend it is sufficiently so, to give effect to the remedial provisions of common law, whenever the licensing system shall be abolished. That there are principles in the common law of the land, precisely adapt-

ed to the case both of the distiller and the vender, and remedies commensurate with the evils which they occasion, is well known to every jurist. Show what is now rendered indisputable, the injurious effects of those trades upon *life and health*, and the common law stands prepared to administer at once the desired relief. I should rejoice to see, 1. the licensing acts all repealed; and 2, a fair experiment made of the strength of the common law as applicable to this case."

The difficulty in such a case I should apprehend might be, that there might be too many on the jury of the *makers* or *venders*, or *importers*, or *drinkers* of ardent spirit; or persons who might rent buildings for the sale of it, or have in the continuance of the traffic some monied interest, or have some relatives or friends that are in that condition to come to a correct decision on the subject. As personal interest so blinds a man that no one may testify in his *own* case, they might not conclude that to be a nuisance, which really *is* such, and which, instead of having been licensed, ought always to have been viewed and treated as such. There might also be another difficulty. The fact that the traffic has so long and so generally been *legalized* by statute, might increase in view of many the difficulty of indicting it at common law as a *nuisance*. At any rate, if the public mind is in such a state that it could and would be indicted and removed at common law, were there no statute, it could and would by a penal statute, without any licensing provision to it, as certainly and effectually be removed. All that is needful, is for the community generally to desire its discontinuance, and suitable measures can be taken by the diffusion of information, by a kind, persuasive moral influence, and by embodying the public will in the form of just laws, to effect it. Truly Yours, J. EDWARDS,

*Cor. Sec. Am. Temp. Soc.*

## Intelligence.

*From the Wesleyan Methodist Magazine.*

### SOUTH SEA MISSION.

*Friendly Islands: Vavou Group.*

Extract of a letter from Mr. Peter Turner, dated Vavou, September 1st, 1834:

We have had a most glorious revival of religion among us at Vavou; such as I never either saw or read of. It exceeds most of the remarkable revivals in America. There are not many in the island who do not either experience the pardoning mercy of God, or are seeking to possess the same by repentance toward God and faith in the Lord Jesus. For many months we have had a blessed feeling in our prayer meetings, which we instituted in every place in the island, to pray for the outpouring of the Holy Spirit of God. The Lord was entreated of by us, and has given us the desire of our hearts. Yes, we have more than we asked for! We asked for much, but he has bestowed on us an abundance! The little seed which has been scattered upon the tops of the mountains of sin and idolatry, has taken root and sprung up, and is producing fruit, not only beautiful to the sight of men, but well pleasing to God, who sees things as they really are, and searches the heart of man.

The long expected shower of Divine grace was poured upon us at the opening of a house erected by the leaders, free of any expense to the mission, in which we might hold the leader's meeting, and transact the business of the circuit. We had a prayer meeting in the morning, and a love-feast in the afternoon. Many of the leaders were deeply affected, and some filled with the love of God. This blessed visit from on high only excited our desires more and more, and urged us to increased exertions. We all agreed to meet in private at the throne of grace every day, at noon, to pray for a copious outpouring of the Holy Spirit. On Tuesday, July 23d, 1834, the Lord answered our prayers in an unexpected manner. While a local preacher was preaching at a village called Utui, on the compassion of Christ toward the devoted city, many felt the spirit of deep conviction, and cried aloud for the disquietude of their souls. This soon became universal. They continued in prayer most of the night; during which time many found mercy. I and brother Cargill went to give them some instruction, and to encourage the blessed work. The Sabbath following, a similar revival commenced at Felton, where there are five hundred persons; all, from the least to the greatest, were earnestly seeking salvation. Soon it spread to every place in Vavou, and also to the smaller islands which form this group, on which there are inhabitants. On Tuesday, July 27th, I believe that not fewer than one thousand souls were converted unto God; not now from dumb idols only but from sin to righteousness, and from the power of Satan unto God. We were frequently much grieved before, because real conversions were very rare, but few enjoyed peace with God, or knew the power of Jesus' blood to cleanse from all sin. But we have now a goodly number who make a credible profession of these great blessings. For a week or two we were not able to hold the schools, but had prayer meetings six times a day. We could not speak five minutes before all were in tears, and numbers prostrated before the Lord, absorbed in deep concern about salvation. Frequently their first words were, "Praise the Lord! I never knew Jesus until now. Now I do know him. He has taken away all my sins. I love Jesu Kalaise." Some were so filled with joy through believing, that they could not contain themselves, but cried out for "hearts to praise the Lord."

This has not been like the dew descending upon the tender herb, but as the spring tide, or as the overflowing of some mighty river: all the mounds of sin have been swept away; the people have been willing in the day of his power. I may say, the Lord has bowed the whole island to his sway. We have to hold two prayer meetings daily, and many are brought into the enjoyment of pardon and holiness. We have ascertained that the total number in society is three thousand and sixty-six; and the number converted, for the most part within the past six weeks, is two thousand two hundred and sixty-two. Preaching places, all at the same hour, twenty; schools, male, twenty; female, twenty; class leaders, one hundred and three; local preachers, forty. The island wears a more encouraging aspect than formerly. The people are becoming industrious. At each place we have a new chapel; and the people are erecting better houses for themselves, and cultivating the land more. We may say that this people are becoming more civilized, industrious, economical and obedient. They are wishful to imitate Europeans in every thing excellent; but they are afraid of evil.

*Friendly Islands: Haabai Group.*

Extract of a letter from Mr. Tucker, dated Lifuke, Sept. 10th, 1834:

I have to communicate intelligence which will gladden your hearts, and the hearts of all who love the Saviour, and cause the song of praise and thanksgiving to ascend to heaven for the great and glorious work which God has lately wrought among this people. Glory be to his holy name for ever! for what our ears have heard, for what our eyes have seen, and for what our hearts have felt. There has been a most glorious and extraordinary outpouring of the Holy Spirit recently at Vavou, and on this station, (We have not yet heard from Tonga) It has been a pentecostal season, an overwhelming shower of saving grace. They were visited first at Vavou, where a good work has been going on for several months. The king and queen were among the penitent seekers of salvation, and are now among the saved of the Lord. They were in great distress of soul, on their knees, with hundreds of other penitents, weeping aloud, and calling upon the Lord for mercy. Their prayer was heard, the load of guilt was taken away, and their souls were filled with peace and joy through believing. They obtained this blessing about midnight, while seeking God by earnest prayer in their habitation. The king has written to brother Watkins a very delightful letter, giving an account of the great things the Lord had done for him and the queen. You may judge something of the joy we felt on receiving these glad tidings. We had been favored with some droppings of a shower of heavenly influence for some time prior to our hearing from Vavou. Two persons were blessed with pardon on Sunday the 31 of Aug., but on Saturday the 9th, the work of God proceeded in a most glorious and wonderful manner. We met the leaders in the afternoon and had a kind of class and prayer meeting. The Lord was present of a truth. Many were so deeply wrought upon by the Holy Spirit that they wept aloud and were unable to express their feelings. We adjourned to the chapel. There were from four to five hundred persons present. As soon as the service began, the windows of heavens were opened, and the Spirit was poured out from on high. Men, women, and children were weeping on every side, and praying for mercy in an agony of soul. I never saw or heard of any thing equal to it. The arrows of the Almighty stuck fast in their souls—their cries were piercing—some were weeping aloud—some were smiting on their breast, like the publican, and breathing forth the sinner's only plea, "God be merciful to me a sinner." We had plenty of work in going about among the penitents, pointing them to "the Lamh of God, who taketh away the sin of the world," and praying with and for them. God was present to heal as well as to wound. Many were soon enabled to lay hold, by faith, on Jesus as their Saviour; and found redemption through his blood, even the forgiveness of all their sins. Our opinion is, that not less than one hundred souls experienced the salvation of God that evening. Many remained on their knees throughout the whole meeting, and it was with difficulty that we persuaded them to separate when it became dark, though we promised to assemble again at daylight in the morning. Many others went home with a heavy heart. They were deeply wounded by the Spirit of conviction, and refused to give sleep to their eyes or slumber to their eyelids, but wrestled, Jacob like, with the Angel of the covenant until the day dawned—and blessed be God many found him to the joy of their souls. In the morning we repaired to the house of prayer as soon as it was light. Some hundreds were obliged to remain in the chapel yard. The Lord made the place of his feet glorious. The stout hearted began to tremble. There was a mighty shaking among the dry bones. As soon as the service began, the cries of the people began. They were melted into tears on every hand, and many of them cried aloud, by disquietnde of their souls. O what a solemn but joyful sight to behold! One thousand, or more, individuals bowed before the Lord, weeping at the feet of Jesus, and praying in agony of soul! I never saw such distress, never heard such cries for mercy, or such confession of sin before. These things were universal, from the greatest chiefs in the land to the meanest individuals, and of both sexes, old and young. The Lord heard the sighing of the prisoners—he bound up many a broken hearted sinner in that meeting, and proclaimed liberty to many a captive. We were filled with wonder and gratitude and lost in praise, on witnessing the Lord making bare his arm so gloriously in the sight of the heathen. We met again about nine o'clock, and had a similar meeting. Hundreds wept aloud, and many trembled from head to foot, as though they were about to be judged at the bar of God. We were engaged nearly the whole day in this blessed work. I attended five services, and witnessed hundreds of precious souls made happy by a sense of the Saviour's love on that day and the preceding evening. There never was such a Sabbath in Haabai before. It was indeed one of the days of the Son of man. Many will remember it with pleasure throughout eternity, as the day of their conversion. The following week the concern of the people was so great that they laid aside their work. We had service twice every day but one. The chapel was always full. It was a week of Sabbaths, and of much prayer and praise. Not a day or a night passed but several were disburdened of their load of guilt and fear, by believing on Jesus with their hearts unto righteousness.

This blessed work was not confined to this island (Lifuka,) but spread, like fire among stubble, until it had extended over the whole group. Before a week had rolled round, every island had caught the flame. The people were earnestly seeking the Lord, or rejoicing because they had found him. Many were greatly surprised and frightened at first. Some ran away from the chapel, under the idea that a fearful disease had broken out here, (contagious, of course) and that the people were dying in great numbers. The Lord cut short his work in righteousness in a most wonderful manner. We have not yet received an account from all the islands of the number who have obtained peace with God during this revival—but from the number already brought in by the leaders, we believe that upward of two thousand were truly converted to God in the course of a fortnight. May the Lord preserve them even unto the end! After reading this, you will gladly unite with me in saying, "Blessed be the Lord God of Israel, who only doeth wondrous things—and blessed be his glorious name for ever—and let the whole earth be filled with his glory! Amen, and amen."

The most blessed effects have resulted from this work. The teachers are of one heart and soul. The people love as brethren. Many of the most stout hearted have fallen subdued before the cross of Christ. The polygamists have cast away their sins, and are truly penitent before God. On many of the islands every individual is meeting in class. We have service every evening. The chapel is well filled. The distress of the people has subsided, for most of them are blessed with sacred peace.

*Friendly Islands: Tonga Group.*

Extract of a letter from Mr. Thomas, dated Nukualofa, December 6, 1834:—

It will doubtless afford you and the friends of missions great pleasure to hear that it has pleased the great Head of the Church to pour out his Holy Spirit in a very gracious and abundant manner upon the infant societies in the Friendly Islands, and we have had a most astonishing revival of true religion among our people. Thousands, as you will have heard from our communications to you, had been brought under the sound of the Gospel in these islands, in the last few years, and received into society; being, for the most part, such as feared God, and brought forth fruit meet for repentance. These have been watched over by us with diligent care. The culture of their minds has been the object of our labor for the last few years, and long have we prayed for and expected the outpouring of God's Holy Spirit upon our people, and our efforts; and now the Lord has made bare his holy arm. The work began in July; and when Mr. P. Turner wrote to me, Aug. 30th, not fewer than two thousand two hundred persons had been savingly converted to God, and made happy in a sense of his love. Shortly after it broke out at Lifuka, and soon spread to all the islands of the Haabai group, high and low, rich and poor, saint and sinner, partaking of the Divine influence. Some had their hearts instantly filled with the peace and love of God, and others were overwhelmed with grief, and cried aloud in the bitterness of their souls. The most blessed effects followed. Some who had been like dead trees waiting the axe of the Divine judgment, now began to weep and pray to God, and soon obtained his mercy; others who had been in a backsliding state were now again brought nigh. Nothing but singing and prayer was heard in every part of the islands; and the Lord blessed them indeed, and continues to bless them, so that the enemies of religion are constrained to acknowledge that the Lord hath done great things for them.

I am happy to inform you that it has pleased the Lord to remember us at Tonga for good, and to grant to us also a revival of religion. On the 6th of October a canoe arrived here from Lifuka. A local preacher, named Joel Maples, was on board. He came to visit me, and give me an account of what the Lord had done and was doing at Vavou and the Haabai group. The same day we held a prayer meeting in the chapel; and during the first prayer several cried aloud from a painful conviction of their sin and danger. This excited alarm in the minds of some of our people, who could not think why the people cried. We sang again, and others prayed, and the Lord wrought upon the minds of several, and gave us proof that he was among us. From that time we began to assemble more frequently for prayer, and prevailed upon the chief to allow us to have a day for special prayer to God that his blessing might descend upon us, and the Lord made it a day long to be remembered. A spirit of prayer and supplication was poured out in an extraordinary degree. At some of our meetings nothing could be heard but weeping and praying for an hour together. While standing to sing, some would burst into a flood of tears, and cry aloud in the midst of the congregation, and had not power to restrain themselves. Almost all present engaged in earnest prayer to God. In the course of about one week more than ten obtained mercy, and in some weeks twenty have found peace with God. The people have held prayer meetings at their houses, which have been wonderfully blessed of God; and some nights the whole village has been heard to sing for hours together with the voice of prayer and praise. On many occasions they have gone from the chapel praising the Lord aloud for his goodness to them. At Tonga, very great good has been done. Many backsliders have been brought back, several have turned to God from heathenism, and many scores have joined the classes. I have not yet had time to examine the increase in the quarter. At the end of September we had added above one hundred, and I judge we shall find more than one hundred added this quarter; and what is better, most of these were converted to God before they joined us. The work continues to go on.

Last Sunday week we held a love feast. Such a scene I never saw or heard of. The Lord did, indeed, rend the heavens and come down, and the mountains flowed at his presence. Scores, if not hundreds were bathed in tears of joy—their hearts were filled with love to God and man. Glory be to God! While I now write my soul again partakest of the general feeling which then prevailed. Praise the Lord! O! praise the Lord! "Let all people praise him, who only doeth wondrous things, and let the whole earth be filled with his glory! Amen, and amen." I cannot enter into farther particulars. I doubt not but my brethren have given an account of the work in their stations; and I therefore leave it, and must inform you that amid this great work of God, the enemy also has been permitted to range at Tonga. Early in November the heathen chiefs were determined to put an end to the *lota*, or praying, at the different stations, and ordered all the praying people to remove to one place, namely, Nukualofa, the residence of Tubou. The heathen being assembled at the yearly feasts called the *Inagee*, offering the first fruit of the yams to their god Heckuses, or "the devil," were moved by hearing of the various insults, as they deemed them, offered to their gods by the praying people; and feeling zealous for their fallen deity, while their hearts were burning with rage against his Anointed, they banded themselves together and went to Talafoor, a place near the Mecca, the seat of the devil's government. Some were for beating or killing the people. An axe was lifted up against the head of the chief, but no one was killed. All were ordered to quit the place instantly. This was complied with. The chapel was set on fire, the houses of the people plundered of their contents, and then also set on fire; so that on the 7th of Nov. Talafoor was burned to the ground. The rabble, headed by their chief, proceeded to Utulau, and two other places, sent all the people away who would not turn, and burned down the chapel, and carried away what property they found—and our chief, Tubou, had no power to prevent it. I am thankful to say, our people preferred Christ and his cross, to houses, lands, friends, or parents; and hundreds have had to quit their all for his name's sake, who are now living happy in their poverty for Christ's sake, at Nukualofa, in search of a better country, that is, a heavenly. Help us by your prayers to suffer and do the will of God. Four chapels only have been burned down; but I cannot say how many dwelling houses. No lives have been taken. For this we bless the Lord, who has thus restrained the rage of the heathen. I do not think we are in any danger, and hope, ere long, that we shall see the salvation of God. Ata's sons and their people, have suffered like brave soldiers of the cross.—Their father was their enemy, and would have given them into the hands of their foes. O let us praise the Lord, who has enabled these young disciples to give all for him; and to forgive their enemies, rather than to go to war with them.

### BURMAN MISSION.

The inteligence from the Burman Mission in the Baptist Missionary Magazine for the present month is unusually interesting. Persecution for the present has ceased at Rangoon, and Mr. Kincaid has resumed his labors at the golden city, Ava. But by far the most interesting item is the article relative to the proposed mission to the Shans; a nation whose numbers are greater than any other occupying that extensive region termed India beyond the Ganges. Commencing at Hindostan they stretch across the country on the borders of China, to the ocean. Two of the upper provinces of Burmah, the upper part of Siam; the kingdom of Laos, Cochin China, and half of Yunnan, the western-most province of China, are peopled by this nation. Mrs. Wade when in this city estimated their number at 18,000,000, in which estimate we presume, Cochin China, and Yunnan were not included.

Assam an extensive country betwixt Hindostan and Burmah is inhabited by tribes belonging to the great Shan family. Assam is chiefly a narrow valley, through which the Burrampooter, one of the largest rivers of the east, rolls its waters to the ocean. It is divided from Burmah by rugged and elevated mountains, and from Thibet and Bootan by some of the highest ranges of the Himalaya chain.

This country is now under the protection of the British East India Company. They have a resident at Sudiya, a town in the North Eastern extremity, about 400 miles northwest of Ava, the capital of Burmah. This is the place fixed on for the commencement of the mission to this interesting race. The missionary would be under the protection of the British government, and the resident agent, Capt. J. Jenkins, is not only desirous of having a missionary stationed there, but is willing to contribute 1000 rupees towards his support; and proposes to double his subscription, when a press shall have been in operation six months.

Mr. Brown has been designated to this service and will be accompanied by a printer and a press. He will occupy this station as soon as practicable. A single glance at the map will shew the importance of this new field of labor. It is on the borders of China and Thibet, two countries hitherto inaccessible to missionary operations; and from it an entrance may be gained into those two extensive regions. We consider this post one of the most important hitherto occupied by our missionaries in Asia.

A new station has just been commenced by brother Comstock in Arracan, a province ceded by the Burman government to the English East India Company, at the conclusion of the late war betwixt the two powers. [*Rel. Herald.*

### RELIGION IN THE SOUTH WEST.

*Extract of a letter from Rev. Joel Parker, to the editor of the New Orleans Observer.*

Early in the evening we arrived at Natchez. The Synod had commenced its session in the morning. In the evening we had divine service, as we have had each morning and evening till the close of the session. The attendance throughout was quite small—I mean small for the South; if it had been at a meeting of a Synod in the city of New York, where there are more than thirty Presbyterian churches, the attendance might have been probably much less without exciting remark.

On the Sabbath the attendance was very large. In the afternoon the sacrament was administered, the tables, extending through the central aisle and also through the transverse aisle immediately before the pulpit, were crowded with communicants, & then all could not obtain seats. I like this coming out to tables. It is, perhaps, liable to the great objection which Dr. Reed makes to "the anxious seat," viz. that it is difficult for "a delicate and well educated young female to meet such a demand in the face of a large congregation;" and it may "divert attention to a bodily service from what alone is of acknowledged importance."—If these be evils, which necessarily attend palpable overt action as expressive of one's religious feellings, yet there are advantages which more than over-balance these evils. The persons thus rising and coming out to a communion table make an expression of their own views and sentiments more decidedly than when they sit as passively as possible and partake of the bread and wine. Expressing a feeling by a considerable amount of overt action tends to deepen the feeling itself. I cannot help thinking, that the manners of the patriarchs, in coming out and bowing themselves to the earth, was expressive, not only of more courtesy in the reception of a superior, than a slight inclination of the head and an offer of the hand, but this extended action tended also to minister aliment to the sentiment which it expressed. Besides, such an act is a more visible testimony to others, and as an example, strikes the senses and excites a deeper interest in the bosoms of the spectators. Still, we know that the best means of usefulness may be perverted, and the communion itself may be rested in as the ground of justification before God, instead of being employed as a means of directing the mind to that Saviour, who is the end of the law for righteousness to every one that believeth.

Yesterday morning, which was Monday, I went twelve miles into the country to attend a Bible class and the monthly concert. We arrived at 11 o'clock and found a neat little school house erected in the woods. It was a novel and delightful spectacle. Couches and Barouches were seen in waiting, and some thirty persons ladies, gentlemen and children, families of the respectable Planters of that neighborhood, were seated around the room answering questions, propounded from the scriptures. The Rev. Mr. B. who occupies himself mainly in preaching to the slaves, on three plantatious, conducted the exercise.

They followed principally "the Union Questions," the clergyman interspersing remarks as they proceeded. Think of it! A Bible class on Monday morning—attended, too, by ladies and gentlemen of some of the most respectable families in the state! What amount of good might not be done by a few devoted ministers among such a people. The whole church is fired with enthusiasm in behalf of the west; but who cares for the South? The young men of our theological seminaries form bands to spread themselves over large districts in the Western States. Who projects any such enterprises for the South? Is it neglected because there are not as efficient organizations here as in the West, to raise up and act and plead for help? We *need* it the more. Have we difficulties? So have we facilities.

The Presbyterinn church in this region is harmonious,—I know not of one note of discord in it. It is moving in an unbroken phalanx. This is no small advantage. The disposition to hear the gospel, and the manner in which well qualified ministers are received, is most cheering.

I have just returned to town with the expectation of returning to my beloved flock, but several considerations have induced me to visit Oakland College and Port-Gibson before descending the river.

In haste, your friend and Brother,
JOEL PARKER.

## BOSTON RECORDER.

### Friday, Jan. 22, 1836.

### THE CHURCH AND THE NATION.

A few years since, an attempt was made to procure the repeal of those parts of the Post office laws of the United States, which require Postmasters and mail-carriers to break the Sabbath. Petitions for the repeal of those laws were sent to Congress. Those petitions were from all parts of the country. They were signed by men of every political party, and of every profession and employment. The petitioners were of nearly every religious denomination. They were very numerous. It was doubtless a fact, and, if memory does not deceive us, was conceded on the floor of Congress, by the opponents of the petition, that petitioners, equal in number and weight of character, had never before united in any request to the national government. Most of the principal religious denominations seemed to come *en masse*. The churches were as unanimous in this prayer, as we can ever expect them to be in any request to the general government. Nor were the prayers of the churches addressed to Congress alone. Numerous and fervent petitions ascended to Him in whose hands are the hearts of all, that he would incline the hearts of our rulers to respect His laws and the religious liberty of the people.

The petitions had able advocates in both Houses of Congress. A report in favor of the the petitioners. The Postmaster General stated officially, that one part, and that the most important part, of their request might be granted without injury to the public interest.

The land rang with discussion. Many of the first minds in the nation engaged in it. The victory of the petitioners in the field of argument was complete. Never, in the whole history of discussions among men, were the advocates of an opinion or measure more perfectly routed at every point, than were the advocates of Sunday mails. Arguments from Scripture and from reason; from the national constitution and the rights of man; from the physical, intellectual and moral constitution and wants of human beings; all were shown to be in favor of the petitioners. Indeed, their opponents were effectually silenced. The master-piece of argument on that side, as they themselves supposed, was the famous first report of Col. Johnson. The arguments of this report were so thoroughly exposed, so unanswerably shown to be fallacious, and even ridiculously absurd, that their author did not dare to repeat them, but built the defence of Sunday mails in his report the next year, on grounds wholly inconsistent with those assumed in the first. The two reports flatly contradict each other. This shows that even in the judgment of its author, the argument in the first report had been demolished. Nobody ever supposed the second to be so plausible as the first.

The result was—just *nothing*. The wicked and oppressive post-office laws remain as they were. So little effect was produced, that neither House of Congress was ever brought to vote formally on the question, whether those laws should be altered. They just voted to accept and print certain reports, and there left the matter.

After the second year, petitions were discontinued; not because the petitioners had changed their minds; not because they relinquished the intention or the hope of accomplishing the object; but because they were convinced that there was not moral principle enough in the nation, to render success in this way attainable. It was found that the influence of the church, when unanimous as it can be expected to be on any question, exerted in favor of a measure evidently demanded by religion, by sound morality, by common justice, is insufficient to prevail with Congress; and that there is no hope of success, except in abandoning that mode of effort, and laboring for the increase of moral principle in the nation. This course, pursued for a course of years in a right spirit, will be successful; will secure the abolition of Sunday mails, and of every other national iniquity.

The churches should profit by this lesson. They should learn from it, not to waste their strength in vain attempts. They should learn that their influence in the nation is not sufficient to carry any measure in Congress. The nation is too irreligious, too wicked, to render it possible. The church, in this country at least, can remove national evils, only by infusing religious principle into the individuals who compose the nation. Let them be brought under the dominion of religious principle, and then the nation will be religious, and will be guided by religious principles in its public acts.

This conclusion may be very mortifying to many Christians, and therefore received with reluctance, or rejected with indignation. Their pride may render them very unwilling to admit the evidence of their weakness. They may still continue to cherish the belief, that the influence of the church cannot be resisted, and to act accordingly. But this will not alter facts. It will still be true, that this nation is ungodly enough to resist the united voice of all the churches within our borders, even when uttered in an undeniably just cause. We do not believe that there is a single state in the Union, where a combination of all religious denominations to carry any measure would be successful. If there were no other cause of defeat, the cry of "church and state" would be raised, and would be sufficient. How can any one expect it to be otherwise, in a nation, *not more than one fourth of the inhabitants of which are habitual attendants on public worship in any form?*

Those who wish for the reformation of national evils, if they would labor to any good purpose, must begin by promoting attendance on public worship. Wherever else they begin, there will be insuperable difficulties in their way, and will ensure either total defeat, or very limited success. Temperance itself is not an exception. Almost every where, the habitual worshippers of God are temperate and the reform goes on with increasing difficulty and slowness among others. Without a public worship reformation, it can never be made universal.

### OUR LAWS AND SLAVERY.

A few weeks since, we noticed the fact that slavery is condemned by our laws: and that those laws are unanimously approved by our citizens. Few, perhaps, have ever reflected how thorough that condemnation is.

One part of slavery is, that the master has the power of compelling the slave, by blows, to labor for him. We are not aware that any avowed system of slavery ever existed without the use of this power. At least, it is claimed and exercised by the owners of slaves in the United States, as an essential ingredient in the system. Whether the state of laborers, who may be compelled to labor by blows inflicted by the magistrate on the complaint of the master, as in Mexico, and the British West Indies, ought to be called slavery, is a disputed question, which it is not important to settle. We have to do with the United States.

Let a white man in Massachusetts undertake to compel a colored man, by blows, to labor for him. Let him say, if he will, that he shall support the colored man and his family, in sickness and in health, as long as they live, as a compensation for their labor; or let him talk of any other compensation; it makes no difference. If he presumes to inflict blows, he is guilty of an assault and battery. He is liable to be prosecuted as a criminal, and punished by fine and imprisonment, and by being required to give bonds to keep the peace; besides being liable in damages on a civil action, to the person beaten. Let Gov. McDuffie bring his slave to Boston, and there compel him by blows to black his boots, and he subjects himself to all these consequences. The slave, so called, is not known as a slave by our laws. If he prosecutes for the blow, Gov. McDuffie cannot plead, in defence, that the man beaten is his slave. Neither can he offer that plea, if prosecuted for assault and battery. According to our laws, exercising that part of the system of slavery is a crime, and if committed within our jurisdiction, must be punished like other crimes. We abstain from punishing it when committed in South Carolina, just as we abstain from punishing theft or burglary when committed there; not because we do not esteem it a crime, but because it is not within our jurisdiction.

Such is the sentence of the people of this commonwealth, concerning one essential ingredient in practical slaveholding. Our disapprobation of it is known, just as our disapprobation of theft or perjury is known; by solemn legislative enactment, placing it on the catalogue of crimes.

By the laws of this state, the vending of lottery tickets is a crime. The state has considered the question, and decided that it is a violation of the principles of good morals, which the laws ought to punish. Accordingly, a statute has been enacted, by which it is to be punished like other crimes. In some states, no such law exists. It does not belong to us to punish the vending of lottery tickets in those states, and therefore we do not attempt to punish it; but this implies no approbation of the practice.

But do our laws decide that slavery in South Carolina is wrong? Our laws decide nothing about things in other states, where we have no jurisdiction. They do not decide that lottery dealing is a crime in South Carolina. Yet the laws we have enacted concerning it show plainly enough our opinion of the nature of the act, and of the treatment which the man deserves who commits it. And the same concerning slavery. To charge the people of the north, therefore, with being in favor of slavery, is as manifestly unjust, as to charge them with being in favor of theft or perjury. The friends of slavery at the South understand it so, and feel the force of our testimony.

### WHO OWNS MOUNT BENEDICT?

The money with which this property was purchased, was originally derived from a Mr. Thayer, of Boston, who was converted to Popery at Rome, by certain miracles which he did not witness, but which, he stated, must have occurred, because certain Roman Catholics asserted it. With the money given by him for that purpose, an estate in Franklin Street, Boston, was purchased, and the Convent was located there. These facts are of general notoriety.

Bishop Fenwick, after his arrival in this city, purchased the property in Franklin Street, "in behalf of the church of the holy cross," and with the money which he paid for it, *he* purchased the land on Mount Benedict, for the Ursuline Community. This is shown by a paper, under the hand and seal of Benedict Fenwick, which is, or at least was a year ago, in the possession of the Superior of the Convent.

The land on Mount Benedict was conveyed by deed to Catharine Mary Wiseman, one of the Nuns, and bequeathed by her, in her last will and testament, to Benedict Fenwick, Elizabeth Harrison and Mary Barber, "in trust, for the support and maintenance of the Ursuline Convent." Bishop Fenwick presented this will for probate, with a request from two of the trustees and another person, that the trustees might not be required to give bonds for the faithful performance of their trust. The Judge of Probate complied with this request, and the property passed into the hands of the trustees, without the giving of bonds. These facts appear as matters of record in the proper offices at Lechmere Point.

After the destruction of the buildings at Mount Benedict, the Nuns took Brinley Place, in Roxbury, and opened their school; but notwithstanding the strong tide of sympathy in their favor, on account of that atrocious crime against them, the discussions which followed opened the eyes of our citizens to the real merits of their school, the number of scholars diminished, and for want of encouragement, the establishment was broken up, and the Nuns went to Canada.

Such being the facts, who owns Mount Benedict? Do the trustees now apply it to "the support and maintenance of the Ursuline Convent?" Can the trustees, not being under bonds, appropriate it to their own use? If they should, what remedy has the Community? The title having been in Catharine Mary Wiseman, so that she could convey it by will, like any other property, has it now fallen to her heirs? Or may it be recovered by the heirs of Mr. Thayer, the original donor? Or has it, in default of legal claimants, escheated to the Commonwealth of Massachusetts?

These questions are commended to the consideration of all whose pecuniary affairs might be affected by the decision of them; to all lawyers, who have leisure to amuse themselves with the solution of difficult problems; to all law schools, who wish for a magazine of cases for moot courts; and finally, to all who wish to understand how admirably Roman Catholic priests can involve pecuniary matters in inextricable confusion, so that they can use the property as they please, and yet escape from legal responsibility. Perhaps some light may be gained, by comparing the case with that of Fitzgerald, who died in the Danvers poor house, his property having gone, somehow, into the hands of "John, Bishop of Boston," and Rev. Mr. Byrne, Roman Catholic priest at Charlestown.

If such investigations should not affect the possession of Mount Benedict, they may still be of use to those who think of making donations to Roman Catholic institutions.

### CONVERSION OF ROMAN CATHOLICS.

We have spoken of the influence of an acquaintance with pious Protestants, on the Roman Catholic emigrants among us. We have just heard of an instance. Our informant is personally acquainted with the facts. An Irish Catholic woman, who has an intemperate husband and two children, has been employed in pious families in the interior of New England. One of the first things noticed by her was, our system of universal education. She thought it good; and she had never known the priests of her own church to show any desire for its existence in Ireland. Another thing was, the kindness she experienced from the strangers among whom she was cast. It appeared remarkable to her; and she thought that the religion which made people so kind, must be better than hers. The general peace and good order of society among us, so superior to what she had witnessed in Ireland seemed to lead to the same conclusion. On looking into a Bible which was given her, she learned, for the first time in her life, the existence of the second commandment, forbidding the worship of images. Other discoveries further enlightened her mind, and she now avows her conviction of the truth of evangelical religion and of the errors of Popery. She hopes she has become truly pious, and others entertain the same hope concerning her. Her husband has become temperate. We have heard, on good authority of other similar

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instances; but we note this in particular, as it shows the process by which Catholics may be converted.

## AMERICAN EDUCATION SOCIETY.

*Rooms of the American Education Society.*

The usual Quarterly Meeting of the Board of Directors of the American Education Society was held on Wednesday, January 13, 1836. Appropriations for the Quarter were made to *seven hundred and sixty eight* beneficiaries *in one hundred and seven* institutions of learning and theology to the amount of nearly *fifteen thousand dollars*, about *one thousand dollars* more than were appropriated the Quarter before. It should be mentioned that many of the beneficiaries do not apply every quarter and that subsequently they apply to receive double appropriations. The importance of this Society and the necessity of making greater efforts to sustain it, will be obvious to all, upon suitable reflection. The friends of Christ and of mankind are requested to ponder with deep seriousness the following facts and considerations.

1. The preaching of the gospel is the grand instrument which God employs in the salvation of men. 2. There are in the United States between three and four thousand churches of the different evangelical denominations, which are destitute of the settled ministry, and at the least calculation six millions of people, who are either not at all, or but very partially, supplied with the means of grace; and, in other lands, there are six hundred millions who have never heard the glad tidings of mercy through a crucified Redeemer. 3. To supply merely the increase of population in the United States, which is about four hundred thousand a year, allowing only one minister to a thousand souls, and also the removals of ministers by death, which are about one hundred and fifty every year, would require annually five hundred and fifty ministers. 4. Between two and three thousand ministers of suitable qualifications, in addition to those now in the field of service, might immediately be employed in the pastoral and missionary work in the United States alone, could they be procured. Home Missionary Societies are greatly retarded in their progress for want of laborers. 5. Foreign Missionary Societies are in danger of disastrous delays, if not of being brought at once to a stand, in their operations, for want of a sufficient number of men to be employed as missionaries. Such is the demand for efficient ministers of the gospel. 6. To assist in meeting this demand is the great object of the American Education Society. It affords limited aid to indigent pious young men while preparing for the ministry, in a way to strengthen their motives to personal efforts, and promote their intellectual and moral energy. 7. It has assisted in all more than two thousand four hundred young men while pursuing their studies, and there are now in the ministry rising of seven hundred who were once under its patronage. It is furnishing assistance the present year to about eleven hundred beneficiaries, and these are increasing every quarter. 8. A large number of hopefully pious young men are found,—the fruit of revivals of religion, and of the blessed instruction which is so extensively given in Sabbath schools and Bible classes,—possessing promising talents, who are restrained only by their indigence from obtaining an education for the ministry. 9. It is believed that prayer,—fervent, importunate, persevering, believing prayer,—offered in the family circle, in the social meeting, at the monthly concert, on the Tuesday immediately succeeding the first Monday of every month, and at the annual concert of prayer on behalf of colleges, will be effectual to the conversion of multitudes of young men, who will ultimately become preachers of righteousness.—10. Nothing now seems to be necessary to secure in a short time a host of faithful laborers for the harvest, but the funds requisite for meeting the necessary expenses of an education. These are much wanted. To enable the American Education Society to carry forward the large number of young men who are now under its patronage, and to encourage others who are constantly applying for aid, much larger sums must be contributed than have ever been paid into its treasury. 11. The Society is now in debt to the amount of seven thousand dollars, and this debt is accumulating. 12. But why is the Society in debt, and why is the debt accumulating? Because the Directors of the Society cannot say to the young men under patronage, No further assistance can be afforded; you must give up your hope of bearing the messages of salvation to perishing sinners, and return to your former occupations. The Board had given a pledge to sustain them and they must redeem it. Other young men, too, of good talents, who it was believed had been converted, and inspired with a desire to preach the gospel, solicited aid and received it. Could assistance be refused? No. The Directors dared not refuse it in consequence of the loss of souls which might be occasioned thereby, and of the fear of incurring the displeasure of the church, and also the displeasure of the Great Head of the church. 13. And now they call on the Christian community for means to enable them to meet their engagements. They do this in confident expectation of receiving the assistance needed to relieve them from their embarrassment. 14. To those who may be disposed to afford assistance, the following methods are suggested: 1. Let persons who have the means, make donations to the Society, as the Lord hath prospered them. 2. Let those who can do it establish temporary scholarships, or make themselves life members of the Parent Society, or some Branch or Auxiliary Society. The sum of seventy-five dollars a year, subscribed with a view of being continued for seven years, constitutes a temporary scholarship, with which the Directors will aim to bring forward one minister of the gospel. Forty dollars paid by a clergyman, or one hundred dollars paid by a layman, constitutes an honorary life membership. Ministers have frequently been made life members by ladies and gentlemen of their parishes. 3. Let the treasuries of Education Societies make as large collections as possible, and remit them immediately to the Parent Institution. 4. Let ministers present this subject to their people, in the way they may deem most expedient for the benefit of the object. 5. Let all who have a heart to pray, remember the American Education Society at the throne of grace, that their prayers and alms may ascend as an acceptable memorial before God. And may He who hath the hearts of all men in his hands, incline those who possess the silver and the gold, to contribute liberally of their substance to this all important object.

## STATE OF RELIGION IN FRANCE.

The following extracts of a letter from the Rev. Robert Baird of Paris, France, Agent of the French Association established at New York, to the Rev. Dr. Cogswell, Secretary of the American Education Society, are very interesting as they contain important information respecting the state of religion and religious institutions in France.

"1. Of the 33 millions of inhabitants in France, 31 and a half belong to the general denomination of Catholics. Many of them are infidels."

"2. There are one million and a half of nominal Protestants. These are divided into two classes or denominations, the Reformed, and the Lutherans, or those who hold to the Augsburg Confession. The number of the ministers of the former is about 350 and that of the latter near 260. The greater part of the former and almost all the latter are considered to be "Neological" or "Rational" in their doctrines.

"3. The number of Evangelical ministers in France 20 years ago was not more than 3 or 4. But through the blessing of God the number has rapidly increased, so that at present it is reckoned to be from 80 to 100, including a considerable number of "Dissenters," or Ministers who are not connected with the established Protestant Church in either of its subdivisions.

"4. The Theological Seminary at Strasbourg, belonging to those of the Augsburg Confession and that at Mantauban, belonging to the Reformed are in the hands of Professors, a majority of whom are not sound in the faith. Perhaps only one of those at Mantauban can be considered truly Evangelical, and not one of those at Strasbourg."

"5. The number of the pious in the Protestant Churches though steadily increasing is yet very small. It is only a beginning for which we ought to be thankful."

"6. The Bible and Tract Societies are going on well, and are doing about as much as could be expected, considering all the circumstances in which they are placed."

"7. The Foreign Missionary Society supports a Missionary School or Institution in this city, of which the Rev. Mr. Grandpierre is the Director, and which has some five or six students, and has sent nine excellent missionaries to South Africa. This Society is very dear to the Evangelical Christians throughout France."

"8. As it regards Domestic Missions, they may be classed under two divisions—those carried on by Foreign and those carried on by French Societies."

"9. As to the first of these, they embrace the missionaries at the Continental Society, now about 12 in number, and these of the Wesleyan Missionary Society in England, who are at present 14—5 of whom are Englishmen and preach to English congregations in Paris, Boulogne, Calais, &c. and 9 are Frenchmen."

"10. The Domestic Missions in France are carried on by the Evangelical Society of Geneva, which has 5 or 6 ministers or Evangelists in its employment; and 22 Colporteurs, who are all laboring in the eastern side of France with much success; and the Evangelical Society of Paris."

"11. The Evangelical Society of Paris is by far the most important of all the Societies of this country, and is conducted with great efficiency. Its object is manifold, embracing the sending forth of faithful ministers and Evangelists; the hiring or building of chapels and places for preaching in those parts of the kingdom which desire evangelical preaching; the employment of Colporteurs to sell or distribute Bibles, tracts and other good books, and also to preach the gospel by conversation with the people and by holding little meetings; the supporting or aiding in the support of pious schoolmasters; and the educating of pious young men for the ministry. Although this Society is only in its infancy, yet it is beginning to do much good. Such are the demands which have been made upon it this year that it is more than 30,000 francs (nearly $6,000) in debt. Still it goes on. But it must be aided speedily, as it must curtail its operations. This would indeed be greatly to be regretted. The Society has now two young men at the New Evangelical Theological Seminary at Geneva, and several more at an infant Institution in the neighborhood of Paris. Besides, the Society of Geneva needs some assistance. It has nearly 20 young men preparing for the ministry, and excellent ones too, I can assure you from what I saw and heard of them when I was there."

"I have preached regularly for nearly five months to an interesting little collection of people, which has increased from 30 to 120 or 150. With exception of a few persons they were comers and goers. I presume that at least 300 different persons have attended that service which is held at an inconvenient time of Sabbath, because we could not have the place at any other hour. Besides this we have an interesting little meeting at our apartment every Saturday evening for reading the Scripures and prayer."

"I must add that I want another set bound of your Quarterly Register. I sent the set which you gave me to the Geneva Evangelical Society. It was most acceptable to them. Please to send me another for the Society here, which much needs it."

## MISSIONARY MEETING.

The Young Men's Methodist Foreign Missionary Society of New England held an interesting missionary meeting in the Bromfield church on Sabbath evening. The meeting was a successful attempt, and one which is honorable to the young men at the Methodist church, to increase the usefulness of a missionary meeting by different denominations together. The addresses were made by the Rev. Messrs. Hamilton and Stevens, of the Methodist church, Rev. Mr. Blagden, of the Congregational church, and Rev. Mr. Stow, of the Baptist church, and were all excellent. The prayer was offered by the Rev. Mr. Lindsey, of the Methodist church; and the hymns were read by the Rev. Mr. Fillmore, of the Methodist church, and the Rev. Mr. Anderson, one of the Secretaries of the American Board of Foreign Missions. The object of this Society is to establish a mission at Liberia. They have met with severe trials, but do not appear to be disheartened. The audience presented a remarkably interesting collection of young men.

## REVIVALS.

PROVIDENCE, R. I.—"You will be pleased to learn that a revival has commenced in the 2d Baptist church in this city, and from 30 to 40 are expressing hope of having recently passed from death unto life. From 50 to 60 more are in an inquiring and anxious state. A protracted meeting is now in progress, which commenced on Monday last, and is crowded by throngs of interested hearers. The prospects are truly encouraging." [*Communicated.*

GRANVILLE INSTITUTION, OHIO.—A letter from Elder R. Tisdale, dated Ripley, Jackson Co. Va. says, "I have just received a letter from my son, (who entered the Collegiate department of this institution last September,) containing the cheering intelligence that 14 of the students had been hopefully converted within a few days previous: of which number he had the unspeakable privilege to be one. Six young ladies had also been brought to the knowledge of the truth in the Female Seminary at that place. All the students with a few exceptions were deeply concerned on the subject of religion. The revival had also extended to the citizens generally, a number of whom were enquiring the way to be saved. [*Rel. Herald.*

OAKLAND COLLEGE, LA.—We had learned with pleasure, by a letter from Oakland College, that a considerable degree of religious anxiety prevailed among the students. The Rev. Dr. Chamberlain, president of the College has arrived in town, and we are gratified to learn that a large number of the pupils, are enquiring what they shall do to be saved. Some few give pleasing and hopeful evidence of a change of heart. [*New Orleans Obs.*

MOUNTJOY, PA.—We are informed, there is a revival of religion in progress at Mountjoy, Lancaster county. Numbers are under awakening influence, and about 25 or 30 are hopefully converted to God.

It is also said, that a pleasing work of grace has commenced in Lisburn, Cumberland county, and in Liverpool, Perry county.

[*Harrisburg, Pa. Paper.*

RUMNEY, N. H.—We are happy to learn from the New Hampshire Register, that the Baptist Church in Rumney is enjoying an interesting revival.

SUPPRESSION OF CONVENTS.—It appears that there is a regular crusade throughout Europe against these Catholic institutions. The new government of Spain has lately abolished 1000 of them at one swoop. The example was set by the Emperor of Russia, who by a ukase, dated the 31st of July, 1832, abolished 187 convents of monks. This was followed by the king of Prussia, who, by a royal order, secularized all the convents in the Duchy of Posen. In 1834, Don Pedro put down 300 in Portugal, and Spain having now abolished 1000, at least 3000, have been suppressed within three years! There are no monasteries, or convents of monks, in any part of Great Britain or the United States.

SOUTH AMERICAN MISSION.—The Rev. JUSTIN SPAULDING, of the Maine Conference has just been appointed a missionary to RIO JANEIRO, South America. [*Maine Wesleyan Journal.*

Dr. Abeel commences a course of lectures on Foreign Missions, in the Middle Dutch Church, New York City, on Sabbath Evening next, which is anticipated with much interest by the Christian Intelligencer, the organ of the Dutch Reformed Church.

The communication of "PASTOR," in consequence of the absence of the Editor, is defered till his return.

## ECCLESIASTICAL.

On Wednesday the 30th December, the new Congregational Meetinghouse in South Yarmouth, Ms. was dedicated to Jehovah, Father, Son and Holy Ghost. The Sermon on the occasion was preached by the Rev. Nathaniel Cogswell of Yarmouth, and prayers were offered by the Rev. Messrs. Chase, Sanford and Crowell.

The new and beautiful Meetinghouse of the First Society in Millbury, was dedicated on Thursday, the 14th inst. Invocation by Rev. Mr. Boardman of East Douglass; Reading of the Scriptures by Rev. Mr. Wilde of Grafton; Introductory prayer by Rev. Mr. Miller of Worcester; Sermon by the Pastor, Rev. Osgood Herrick, from Rom. 1, 16. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Dedicatory prayer by Rev. Mr. Holman of Douglass.

# Foreign.

By the arrival of the Victoria from Liverpool, London papers have been received to Dec. 18th.

The tone of the Paris papers is pacific. The Moniteur, the government paper, speaking of the recent naval preparations, says:

"The recall of the American Charge d' Affaires, coming after the measures proposed last year to the Congress, has rendered some precautions necessary. It was the duty of the French government, under such circumstances, to be prepared, at all events, to protect French interests. Such is the aim of the armaments equipping in our ports,—an aim *purely defensive.* There exists at this moment no legitimate cause of war between France and U. States, *and in no case shall the aggression come in the first instance from France.*"

A letter from Paris Dec. 11, says: "The announcement of the Moniteur, in reply to the Constitutionnel, that the difference with the United States was merely what it was last year, has calmed the public of the Bourse, and occasioned a considerable rise in the Funds."

Eleven British whale ships, with crews, amounting in all to 600 men, were left late in the season completely beset with ice in Baffin's bay, and an expedition under Capt. Ross, was about to leave England for their relief.

The Queen's party in Spain, had gained some advantages over the Carlists.

An armament was fitting out at Genoa, said to be destined to act against Portugal, with a view to replace Don Miguel upon the throne, and also to aid the cause of Don Carlos in Spain.

MEXICO. *Twenty-eight of Mejia's followers executed!*—Letters from Tampico of Dec. 14th, state that 28 soldiers belonging to Mejia's expedition, (which sailed from New Orleans a few weeks since, and succeeded in capturing the fort at Tampico, but were repulsed in their attempt to take the town,) had been taken and shot, by order of a Mexican military tribunal. These poor men, it is said, were induced to embark under the idea that they were going to settle in Texas, and with a promise of lands gratis on their arrival. From a list of the victims, it appears that 11 were citizens of the United States, and the remainder Germans, Irish, French and English. The following are the citizens of the United States:

Arthur H. Clement, of Pennsylvania, aged 40.
Thomas Whittaker, of do., aged 30.
W. C. Barclay, of New York, aged 20.
Jacob Morrison, of do., aged 31.
Edward Mount, of do., aged 23.
Charles Gross, of Penn. aged 23.
Isaac F. Leeds, of New Jersey, aged 30.
Mordecai Gest, of Maryland, aged 53.
David Long, of Ohio, aged 25.
W. H. Mackay, of Virginia, aged 20.
Jonas K. Stewart, of Vermont, 33.

BUENOS AYRES. *Great Forgery.*—The latest Buenos Ayres papers state that great excitement prevailed in that city in consequence of stupendous and very mysterious frauds discovered to have been practised for a series of years by Frederick Hornung, a German, who had been long a principal agent in the house of Sebastian Lezica, Brothers, and who had absconded. The whole amount of loss is supposed to be over a million of dollars.

# Domestic.

## CONGRESS.

*Monday, Jan. 11th.* SENATE.—Mr. Buchanan presented a Memorial from the Society of Friends in Philadelphia, assembled at their Quarterly Meeting, praying for the abolition of Slavery and the Slave Trade in the District of Columbia.

Mr. Webster from the Committee on Finance, reported with an amendment the Bill making appropriations to suppress the Seminole War. The amendment increases the amount appropriated by the Bill from $80,000 to $120,000, and was ordered to be engrossed.

Mr. Webster from the Finance Committee, in compliance with a resolution referred to that Committee, reported a Bill for the relief of the sufferers by the late fire in New York, which was read twice, and Mr. Webster said he should call up the Bill for consideration to-morrow, or very shortly, in consequence of the state of business in the other branch.

This bill authorizes the Collector to extend the time of the payment of the revenue bonds, to all sufferers who have actually lost goods liable to the duties secured, to an amount not less than $1000, for three, four and five years—to all others for six, nine and twelve months—not to extend to any bonds due before the 17th day of December last.

Mr. Clay offered the following resolutions, which lie one day for consideration.

*Resolved*, That the President be requested to communicate to the Senate (if it be not in his opinion incompatible with the public interest) whether, since the termination of the last Congress, any overture, formal or informal, official or unofficial has been made by the French Government to the Executive of the United States, to accommodate the difficulties between the two Governments, respecting the execution of the Convention of the 4th day of July, 1831, and particularly whether a despatch from the Duc de Broglie, the French Charge d'Affaires at Washington, was received, and a copy of it presented by him to the Secretary of State, for the purpose of indicating a mode in which these difficulties might be removed.

*Resolved*, also, under the resolution above mentioned, in the event of any such overture having been made, that the President be requested to inform the Senate what answer was given to it, and if a copy of such despatch was received, that he be further requested to communicate a copy of it to the Senate.

Mr. Clay, when he laid these resolutions on the table, adverted to the publicity which a rumor had obtained, that some such overture as he had referred to was received, and said that if any information of the kind had been received, it was the right of Congress to possess it. The newspapers, and every one knew what had taken place, except the Congress of the United States. He said he had now in his possession a southern administration print that threw an important light on the fact.

HOUSE.—Mr. John Q. Adams stated that since the adjournment of the House on Thursday, he had made inquiries at the State Department in relation to the reported aggressions of the Mexican Government upon the commerce of the United States, and had found not only that the government had no official information on the subject, but that in all probability, there was no foundation whatever for the reports.

*Tuesday, Jan. 12.* SENATE.—Mr. Clay's resolution calling for information from the President on the subject of the suppressed letter, was taken up, and

Mr. Leigh moved to amend the resolution by adding the following words:—

"*Resolved*, also, under the restriction before mentioned, that the President be requested to communicate to the Senate a copy of the note of M. Serurier, mentioned in his message of the 25th of February, 1835, and not then communicated for reasons stated in the report of the Secretary of State to the President of the same date.

The amendment was adopted, and the resolution was agreed to in its amended form.

Mr. Benton's resolution was then taken up, as offered yesterday.

Mr. Benton then made a speech on the subject of the loss of three millions appropriation called for last year by the President, and was answered by Mr. Webster, Mr. Leigh, Mr. Preston, and Mr. Clayton.

HOUSE.—The House resumed the consideration of the petition from sundry citizens of the town of Wrentham, in Massachusetts, praying the abolition of slavery and the slave trade in the District of Columbia.

Mr. Ward moved that the farther consideration of this subject be postponed to Monday next.

Mr. J. Q. Adams opposed the postponement.

Mr. Ward, adverted to the probability that the discussion, if gone into, would consume the day, and many days.

Mr. Glascock, signified his assent to the postponement.

Mr. Patton regretted, he said, that the gentleman from Georgia had consented to the postponement of the subject, the aim and the effort of the movement was to give the question the go-by.

Mr. Bouldin strenuously opposed the postponement and urged a speedy decision of the question, with a view to quiet the South and disabuse those of the North, who might be induced to send petitions here, from a mistaken idea, as to the sense of the House on the subject.

Mr. Craig was in favor of the postponement, believing, he said, that the question would be more readily decided on the resolutions than the motion not to receive.

The question was then taken, and the petition, and the motions in relation to it, were postponed till Monday next.

*Wednesday, Jan. 13th.* SENATE.—The bill for the relief of the sufferers by the late fire in New York, was reported by the Committee of the Whole to the Senate, without amendment, and was passed to be engrossed.

HOUSE.—the subject of the Abolition of Slavery in the District of Columbia was made the order of the day for Tuesday next.

The bill making appropriations for the suppression of Seminole hostilities, was referred to the committee of the whole; and the committee concurred in the amendments of the Senate, and the bill was laid aside.

*Thursday, Jan. 14.* SENATE.—The bill for the relief of sufferers in New York passed to be enacted. The War resolutions of Mr. Benton were taken up and debated.

HOUSE.—The committee of Ways and Means, reported a resolution, which was agreed to, referring the subject of purchasing a site for a new Custom House in Boston, &c. to the committee on Commerce. The resolutions in relation to West Point Academy, and the bill for relief of sufferers in New York, from the Senate, were debated till the hour of adjournment.

THE LETTER.—The famous letter of the Duke de Broglie to M. Pageot, the Charge d'Affaires of France at Washington, which Mr. Forsyth permitted him to read to him on the 11th September, but which he declined taking cognizance of, as not official, and of which he subsequently refused to receive a copy on the same ground, though it was communicated to M. Pageot by express authority of his Government, contained in the document itself—has at last found its way into the newspapers. It occupies two columns and a half, and is beyond our management to-day. Its tone is mild and conciliatory, but does not abate any thing from the requisitions of General Valaze. The Journal remarks: It is to be regretted that such a letter, from such a source, was not met by our government in a corresponding spirit. [*Transcript.*

## MASSACHUSETTS LEGISLATURE.

*Thursday, Jan. 14.*—On the second ballot, Benj. Russell of Boston was chosen Councillor, having 298 votes of 586.

Edward D. Bangs, Esq. who has served the Commonwealth many years as a faithful Secretary has retired from office, in consequence of ill health, and John P. Bigelow, Esq. has been elected to fill the vacancy.

Hezekiah Barnard has been re-elected Treasurer.

*Friday, Jan. 15.*—In the SENATE, the petitions for incorporations of the Mass. Silk Co.; of the Boston and of the Northampton Silk Co.

The petitions of Thomas H. Perkins and others for incorporations as the Eastern Rail Road Co; of Jesse Bowers and others for a Rail Road from Nashua to Lowell; of George Peabody and others for a Rail Road from Boston, through Salem and Newburyport, to the N. Hampshire line, committed to the Committee on Railways and Canals, severally in concurrence.

The President presented the first annual report of the Taunton Branch Rail Road Corporation.

The President presented a letter from Charles Jackson, Esq. the Commissioners appointed by a Resolve of Nov. 4th, 1835, "to compare the revised Statutes with the existing general laws of the Commonwealth, and to report what laws, if any, will be in force and ought to be continued notwithstanding the repeal contained in said revised Statutes," covering a list of all general laws which it is supposed were not intended to be repealed, and two Bills as follows: "A Bill to amend the revised Statutes, and to supply certain omissions therein:" and "A Bill to repeal expressly all acts which are consolidated in the revised Statutes." And said communication and accompanying documents were laid on the table and ordered to be printed.

In the HOUSE, A communication was received from the Secretary, transmitting the School Returns of the past year, which was referred.

The two branches of the Legislature met in Convention, when Gov. Everett came in and delivered his INAUGURAL ADDRESS. [See last page.]

*Saturday, Jan. 16.*—The Governor's Message was taken up in in both branches, and several portions of it referred to special committees:—

In the SENATE, so much of the Message as related to the expediency of Abolishing Capital Punishment, was referred to Messrs Flint, Hardy and Hastings.—The subject of Jail Limits and Imprisonment for Debt, to Messrs. Brown and Tenny, to be joined by the House—On the Warren Bridge, Messrs. Child and B. P. Williams, to be joined.—On the Massachusetts Claims, Messrs. Cushing and Sprague.—On the United States' Public Lands, Messrs. Gray and Martson. Mr. Hudson reported a bill for increasing the capital stock of the Boston and Providence Rail Road Co., by the addition of 600 shares at $500 each. A petition was received to incorporate Thomas Dalton and others, for the purpose of forming an infant school for *colored* children, and referred to the Committee on Education.

In the HOUSE, the select committees, appointed on the Message were—On the National Domain, Messrs. Blake of Boston, French of Berkley, and Laffin of Lee.—On Massachusetts Claims for expenses during the war, Messrs. Hawes of Walpole, Kinsman of Boston, and Beach of Sandisfield.—On Forts in Boston Harbor, Messrs. H. D. Gray of Boston, Thomas of Plymouth, and Crowninshield of Salem.—On the Modification of the Common Law, Messrs. Langley of Hawley, Robinson of Marblehead, and Gardiner of Nantucket.

On motion of Mr. H. G. Rice, of Boston, the Committee on the Judiciary, was instructed to inquire into the expediency of making provision by law for assignments by insolvent debtors, and that their estates may be more equally divided among their creditors.

*Monday, Jan. 18.*—In the SENATE, Mr. Hudson from the Select Committee to whom was referred the Governor's Message of Saturday, reported that said Message, together with the letter of the late Lieut. Governor; the State Prison Reports; the State Lunatic Hospital Reports; the Report of the Secretary and Treasurer; Report of the Adjutant General; documents relating to the Massachusetts Claim; do. relating to the survey of the State; the Abstract Returns of the Savings' banks and the documents concerning Standard Weights and Measures—ought to be printed for the use of the Legislature, and it was so ordered accordingly.

Bill for increasing the capital stock of the Boston and Lowell Rail Road Corporation, was read again and ordered to a 3d reading.

In the HOUSE, Messrs. Thompson of Charlestown, Brownell of Westport, and Clark of Plainfield, were appointed a committee on so much of the Governor's Address as relates to the Warren bridge.

An order was received from the Senate referring so much of the Governor's address as relates to the banks, the currency, and the usury laws, to the committee on banks, &c. and was concurred in except the last, which on motion of Mr. Wheelock of Warwick, was referred to a special committee; and Messrs. Wheelock, Gates of Leominster, and Brown of Williamstown, were appointed thereon.

Orders was received from the Senate referring so much of the Governor's address as relates to the manufacture of silk to the committee on manufactures and so much thereof as relates to jail limits, &c. to a special committee, to be joined: and were non-concurred in by the House.

*Tuesday, Jan. 19.* SENATE.—The order relating to an investigation of the conduct of the Banks in this Commonwealth, came back from the House, that branch having refused to concur in the amendment made thereto by the Senate, and was laid on the table.—Subsequently said order was taken up, and Mr. Flint moved that the Senate *recede* from their amendment. On motion of Mr. Sturgis, this question was ordered to be taken by yeas and nays, and being so taken, it was determined in the affirmative, as follows, viz:—YEAS, 28—NAYS, Messrs. Gray and Sturgis.

*Tuesday, Jan. 19.* HOUSE.—*Petitions presented:* of Frederick Baylies, missionary to the Indians on the island of Martha's Vineyard, praying further assistance for the support of schools therein.

The petition of John Rice and others, relating to the distribution of insolvent debtors' estates, was taken up, and referred to the Committee on the Judiciary.

*Ordered*, That the documents from the State of South Carolina and North Carolina, together with so much of the Governor's address as relates to the subject of Slavery, (under the order submitted by Mr. Lucas of Plymouth, taken up and adopted,) be referred to a joint special committee; and Messrs. Mosely of Newburyport. Corbett of Worcester, and Lucas of Plymouth, were appointed to constitute said committee on the part of the House. Sent up for concurrence.

On motion of Mr. Walter of Boston, it was ordered, that the Committee on Education be instructed to inquire how far the Library of Harvard College is exposed to danger by fire.

GREEN OLD AGE.—Mr. Eliphalet Hatch, of Southampton, is 91 years of age, and his wife a few months older. They have lived together almost 70 years. (I cannot give the exact period.) He is a blacksmith, and has labored at that trade 75 years. He labored some at that and other business the last summer. This winter he gets into his sleigh and drives 4 or 5 miles without difficulty. He stands erect, and walks *uprightly*, and always has, in the best sense of those words. He read through the Bible three times during the year of 1835. He gave up the use of ardent spirits some years since, without experiencing any inconvenience from total abstinence.

## MARRIAGES.

In this city, Mr. Matthew Nowland, to Miss Sarah Jane Osgood.

In Woburn, Mr. Horace Conn, formerly of Charlestown, to Miss Martha Fox, of W.

In Hopkinton, Jan. 17, by Rev. Nathaniel Howe, Mr. Samuel Goddard, to Mrs. Betsey Burpee, both of H.

In Hudson, N. Y. John Barnard, of Greenwich, Washington Co. N. Y. to Miss Eunice Hussey, of Nantucket.

## DEATHS.

In this city, Miss Eliza C. Hayden, aged 18—Mrs. Charlotte, wife of Mr. Paul Thissell, 28—of consumption, Andrew Howe, 19—Mr. John F. C. Wright, 18, formerly of Ludlow, Vt.

In Charlestown, Mrs. Rebecca Burditt, 62.

In Great Barrington, the Rev. Sylvester Burt, Pastor of the Congregational Society in that town, 55.

In Wrentham, Mass. Jan. 8, Widow Hannah Smith, 88.—Obituary Notice next week.

At Amherst, on the 23d ult. Dea. Eli Snow, in the 61st year of his age.—Obituary Notice next week.

In Keene, N. H. Miss Sally Graves, 44, daughter of Mr. Joshua Graves.


## SABBATH SCHOOL MAPS.

MAP OF PALESTINE. A new and elegantly engraved map, three feet by two, lined with fine muslin, mounted on rollers, and colored and varnished. Price $1,50.

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Published by the American S. S. Union, and for Sale at their Depository, No. 22 Court street.

Jan. 22. JAMES K. WHIPPLE, Agent.

## COPARTNERSHIP NOTICE.

THE Copartnership heretofore existing under the firm of LIGHT & HORTON, is this day dissolved. Their business will be settled by LIGHT & STEARNS.

GEO. W. LIGHT.
Boston, Jan. 1, 1836. GUSTAVUS HORTON.

GEO. W. LIGHT has associated himself with Mr. JOSIAH A. STEARNS, (late of Andover) for the transaction of the business of Printing and Publishing, at the Stand lately occupied by LIGHT & HORTON, (No. 1 Cornhill, and next door to the Tract Depository) under the firm of LIGHT & STEARNS. Boston, Jan. 1, 1836.

## NEW BOOKS,

FOR Sale by CROCKER & BREWSTER, 47 Washington street,

CHRISTIANÆ MILITIÆ VIATICUM or a brief directory for Evangelical Ministers.

THE DAUGHTER'S OWN BOOK, or practical hints from a Father to his Daughter. Sixth edition.

THE PILLOW. The Pillow, a selection of Daily Texts on a new plan, by the Rev. T. P. Hunt.

Also, additional supplies of the following works.

Harlan Page—Christian Lyre—Mason's Musical Manual—Hannah More's Complete Works, in seven volumes, with engravings. Jan. 22.

## BOOK FOR SERVANTS.

ANN CONNOVER, 18mo. 176 pages, price 24 cents.

PREFACE.

Many thousands of very respectable young persons in our country are found at Service. They are often left alone in the world, and seek in vain for true friends or wise counsellors. It seems a matter of some consequence that they should rightly understand the duties of their station, and have all the help they can in discharging them.—The design of this little volume is to furnish them with such help. It contains counsels and directions upon the most important subjects in which they are interested; and the principal illustrations are from real life.

Published by the American Sunday School Union, and for Sale at their Depository, No. 22 Court street.

Jan. 22. JAMES K. WHIPPLE, Agent.

## JENKYN'S ON THE ATONEMENT.

THE EXTENT OF THE ATONEMENT, in its relation to God and the Universe. By Thomas W. Jenkyn. With an Introduction by Rev. Daniel L. Carroll, Pastor of the First Presbyterian Church, Brooklyn, N. Y. Consider of it, take advice, and speak your minds.—JUD. xix, 30. 1 vol. 12mo.

☞ This work, as a treatise on the grand *relations* of the atonement, is a book which may be emphatically said to contain "the seeds of things"—the elements of mightier and nobler combinations of thought respecting the sacrifice of Christ than any modern production. A mere glance at the titles of some of the chapters will amply attest the truth of this remark. Nor are they empty titles. They are sustained from the commencement to the close of the various chapters which they characterize, by highly original and dense trains of thought, which make the reader feel that he is holding communion with a mind that can "mingle with the universe."—We consider this volume as setting the long and fiercely agitated question of the extent of the atonement, completely at rest. Posterity will thank the author till the latest ages for his arguments and illustrations.—We rejoice that the book is republished in this country. We believe that its influence on the opinions of theological students and ministers will be great and salutary beyond computation. The grandeur with which it invests the Son of God, and the glories of his sacrifice which it displays as shedding their light and influence over the whole extended empire of Jehovah, give it an extraordinary claim upon the attention of the reading community.—*Introductory Essay.*

CONTENTS.—On the nature and design of the Atonement,—On the Atonement in its relation to the Person of the Son of God,—On the Atonement in its relation to the perfections of God,—On the Atonement in its relation to the purposes of God,—On the Atonement in its relation to the works of God,—The Atonement in its relation to the divine moral Government,—On the Atonement in its relation to the Providence of God,—On the Atonement in its relation to the whole system of divine Truth,—On the Atonement in its relation to Sin,—On the Atonement in its relation to the Salvation of the human race,—On the Atonement in its relation to the Work of the Holy Spirit,—On the Atonement in its relation to the Church,—On the Atonement in its relation to the various dispensations of revealed Religion,—On the Atonement in its relation to the eternal State of the Universe,—On the moral grandeur of the doctrine of the Atonement. Published by CROCKER & BREWSTER, 47 Washington street. Jan. 22.

## NEW WORKS.

HALLAM'S ENGLAND. The Constitutional History of England, from the accession of Henry VII. to the death of George II. By Henry Hallam, in 3 vols.

MILNER'S CHURCH HISTORY. The History of the Church of Christ. By the late Rev. Joseph Milner, A. M. with additions and corrections. By the late Rev. Isaac Milner, D. D., F. R. S., Dean of Carlisle, and President of Queen's College, Cambridge. From the last London edition, 2 vols.

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## "THE TREE AND ITS FRUITS."

EZRA COLLIER has just published: "The Tree and its Fruits," or Narratives from Real Life. By Mrs. P. H. Brown. Containing The Reading Club, The Victim, The Infidel, and The Aged Cottager.

*From the New-York Observer.*

THE TREE AND ITS FRUITS.—*Mr. Editor*,—I have just read with deep interest, and I hope with profit a little book with the above title, by Mrs. P. H. Brown, of Monson, Mass., and just published by Ezra Collier, at 148 Nassau street, New-York. It contains four chapters, "The Reading Club," "The Victim," "The Infidel," and "The Aged Cottager." Each chapter is a thrilling narrative of facts, written in the author's best style. The two first show in a glowing manner some of the evils to which young gentlemen and ladies are exposed. The third gives the history of a man who was once an infidel, but afterwards a Christian, as related by himself, in a stage coach, on the North River. The fourth gives the early and latter history of a man of ninety. The reader will find it difficult to lay down the book till it is finished, and hard must be the heart that is not moved by its touching delineations.

For Sale by the Booksellers generally. 3w. Jan. 22.

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CHARLES J. HENDEE, *successor to* CARTER, HENDEE & Co.) having made arrangements to continue the business of PUBLISHING and BOOKSELLING, at the Old Stand of C. H. & Co. 131 Washington street, offers to the Trade, Merchants, Teachers, School Committees and others, the following list of valuable copy-right Books, (together with a general assortment of School Books) on the most favorable terms.

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Jan. 22.

## PARLEY'S MAGAZINE.

THIS popular Periodical having been transferred to the subscribers, they invite public attention to its merits as admirably fitted to attract the attention of children. It will in future be published in monthly numbers, commencing 1836, and on the same day, in *New York* and *Boston*; and having the same editor as heretofore, and being printed under the superintendence of Munroe & Francis, who will give particular attention to its embellishments, we can safely promise its patrons one of the cheapest books published. The price is *one dollar a year, payable in advance.* Postage of a single number 1 1-2 cents. Subscribers may order the work from the city nearest their residence. Six copies in one order for five dollars.

CHARLES S. FRANCIS, *New York.*
Jan. 22. 3w. JOSEPH H. FRANCIS, *Boston.*

☞ Printers of Newspapers in the country, who will insert the above, and occasionally advertise the numbers, will be entitled to a copy of the work.

## GOVERNOR'S MESSAGE.

*Fellow Citizens of the Senate and of the House of Representatives:*

The organization of the government of the Commonwealth for another year, is a fitting occasion for a solemn and public recognition of the Power and Providence of the Supreme Ruler of the Universe. In entering upon the discharge of our respective duties, it becomes those, whom the People have clothed with important official trusts, to look to the great source of light for that wisdom, which is the only safe guide of public or private conduct.

The circumstances under which, in conformity with established usage, I address you, on the present occasion, will form my excuse for not entering into a minute detail of the affairs of the Commonwealth. The reports of several of the public officers, on the state of their respective departments, have been, and those of others will be duly submitted to you. As occasion may arise from time to time hereafter, your attention will be respectfully invited to those matters, which may require the action of the Legislature. In this, as in every other part of my official duty, I am sensible that my conduct may often stand in need of a charitable interpretation. Approaching this department of the public service, without experience in any branch of the State Government, I can promise nothing, but a zealous purpose to exert myself to the utmost for the public good, in the conscientious discharge of my duties, under the direction of the Constitution and the Law.

Among the reflections which naturally present themselves to the mind, on an occasion like this, it is one of the most obvious, that there never has been a people more highly favored of Providence, than the citizens of our ancient Commonwealth. We derive from our ancestors an inestimable inheritance of civil and religious liberty. As citizens of an independent commonwealth and of a federative republic, we live under a political system of our choice, by which we are secured in the amplest enjoyment of the blessings of government, with the smallest admixture of its inseparable evils. The government of the State is a pure Democracy, unlike most of those falsely so called in ancient times, which,—perpetually convulsed by stormy factions and agitated by ambitious leaders,—sacrificed the great objects of civil society, the rights and the welfare of individuals, to projects of public aggrandizement. Our system looks to the People not merely as a whole, but as a society composed of individual men, whose happiness is the great design of the association. It consequently recognizes the greatest good of the greatest number, as the basis of the social compact. As the welfare of the People is the sole object of the Government, their deliberate will is the exclusive source of power. To enable the People conveniently and effectively to express their will, provision is made for an equal representation, in virtue of which, the entire power of making and executing the laws is confided to those, who are freely chosen for that purpose in the primary assemblies.

To obviate the evils incident to the long continuance of power in the same hands, under a tenure of office independent of popular control, our system has provided for the annual restoration to the People of all the portions of power thus delegated. In aid of these constitutional provisions, the People of Massachusetts have established numerous & powerful legal barriers, against almost all the sources of political degeneracy, which have elsewhere proved fatal to the happiness of nations. The frequent transmission of large estates, disproportioned to the simplicity of life and manners which should prevail in a republic, is precluded by our statute of distributions. The constant revolution of fortune thus kept up has the happy effect, as far as it can be produced by legislation, of making the possession of property the reward of industry and probity.—Taught by the wisdom of ages the mischiefs of an alliance of church and state, we have incorporated it into our system, as an article of our political faith, that Religion is a concernment between the conscience of man and his Creator; and exists in its greatest purity, when it rests upon the public sentiment of an enlightened and virtuous community. Warned by the fate of other States of the danger of military usurpation, our system is irreconcileably opposed to standing armies. Placing arms in the hands of the entire population, we have relied on a patriotic and well organized militia, as the guardian of the law in time of peace, and the basis of defence against invasion. Having thus rejected and cast down the pillars of arbitrary government, we have laid the corner stone of the social edifice on the intelligence of the people. Almost the only compulsion exercised toward the citizen, in his private affairs, by the State, is that which compels him to provide the means of educating his children. Left with the least practicable interference from the law, in all other respects he is obliged to support free schools, by which the elements of useful knowledge are brought within the reach of all, alike those who do and who do not, bear a part of the burden. With these constitutional and legal securities for liberty, it is plain that all else must be done by the public sentiment of an enlightened and patriotic community. May we not with reason rejoice, that this public sentiment exists among us substantially pure and uncorrupted; that the quiet and humble virtues are respected; that frugality and temperance are held in honor: that luxury has made but limited progress; that the relations of domestic life are so generally deemed sacred; that Religion commands the reverence of the vast majority of the people; and that as large a proportion of the citizens are engaged in the enterprising, successful, and contented pursuit of some industrious occupation, as in any part of the world? Still further, may we not reasonably boast, that various circumstances in the history and progress of the country, have added to the constitutional and legal guards of freedom, and to the public opinion which fortifies them, a certain quick sensibility on the subject of the rights of the citizen; a jealousy of all encroachments upon them; a passionate attachment to liberty as a principle, an inheritance, and a privilege? To keep up this generous spirit should be a leading object alike of citizen and magistrate. It is the soul of the body politic. Without it, the forms of a free government may be made the instruments of oppression;—with it, a people may be destroyed, but cannot be enslaved.

While the institutions, habits, and principles of the people, as the citizens of an independent State, are thus favorable to the maintenance of a rational and enlightened liberty, the happy frame of the federal government supplies whatever else was wanting to the public prosperity.

It has ever been the great problem, in civil polity, to unite the strength and power, sufficient to command the respect of foreign states, with practical safe-guards for the personal rights of individuals at home. Our mixed system, whenever it is faithfully administered, accomplishes this object. The federal government, which makes us one people, is clothed, by the constitution, with all the power necessary for the management of the foreign relations of the country, the guardianship of the national honor, the protection of a commerce, which knows no limits but those of the navigable ocean, and for the regulation of all those internal concerns to which the individual states are incompetent; while all the powers not delegated have been reserved to the states or to the people. In this way, we enjoy the benefits of a government strong and respectable, in the aspect which it presents to foreign powers; while in our internal affairs, we are spared those vexations and oppressions, which almost inevitably exist under a powerful central administration, penetrating from a metropolis to distant provinces. We have the strength of the government without its pomp, intrusiveness, and unpopularity. It is felt only in its benefits; among which it is one of the chief, that a family of twenty-four states,—to which others from time to time will be added,—occupying a vast continent, and possessing interests, pursuits, and habits, as various as their geographical position, instead of being torn by those perpetual border wars, which have formed the scourge of contiguous states in other portions of the world, are brought into one amicable confederation.

The consequences of this happily contrived system, are, as might be anticipated, a degree of prosperity seldom equalled and never surpassed among men. It is believed to be the language of sober truth and not of patriotic exaggeration, that there does not exist at this moment, on the face of the earth,—that there never did exist,—a political community as large as the State of Massachusetts, enjoying a greater share of prosperity and happiness, with less suffering and want.

Nor is the remark to be limited to our own Commonwealth; it may be extended generally to our sister states. As one people, the United States present the spectacle never witnessed of a nation, which has entirely liberated itself from a large public debt, by its faithful payment, principal and interest.—Our commercial, navigating, manufacturing, and agricultural interests are in general highly prosperous. The past season has, in the aggregate, been one of unusual activity. While in almost every part of the country, industry is amply crowned with its natural rewards, a population increasing without a parallel, and furnished with ample capital for the purpose, is bringing the hitherto unoccupied public domain into the realm of civilization, with a rapidity that seems more like romance than reality.

The recent disastrous fire, which has inflicted so heavy a blow upon the great commercial capital of the country, forms a painful exception to the general prosperity. This calamitous event has awakened the sincerest sympathy of the people of Massachusetts; who, besides extending to their distressed fellow citizens of the City of New York every kind office, within their power, would see, I doubt not, with great satisfaction, those vigorous measures of relief adopted by Congress, which are exclusively within the competence of the general government.

While the contemplation of our numerous political and social blessings is calculated to fill us with grateful emotions, it should inspire us with the resolute purpose of discharging the duty, which their possession devolves upon us. It rests with us to take care, that these priviliges pass unimpaired to our children. To this end, we must preserve our institutions in their purity. We must keep alive their spirit. We must see that principles, which are at all times the same, are embodied in laws and forms, that keep pace with the increase of intelligence. This will require us not merely to hold fast that which is good, but to introduce those improvements and reforms, which may be demanded by the growth of knowledge in the science of government; by the elevation of the standard of public morality; and, in general, by the lessons of experience. The people of America should be the last blindly to adhere to what is established, merely as such; and it may sometimes be our duty to imitate our forefathers, in the great trait of their characters,—the courage of reform,—rather than to bow implicitly to their authority in matters, in which the human mind has made progress since their day.

The past year was signalized, in the history of the Commonwealth, by a revision and re-enactment of the great body of the Statute law. This important work is believed to have been accomplished, substantially to the satisfaction of the People. That it will very greatly diminish litigation, which proceeds in so many cases from the infirmities of our nature, the imperfection of all language, and the infinite variety of circumstances in human affairs, is not perhaps to be hoped. But it is confidently believed, that by reducing to a uniform and continuous text and digesting under appropriate titles the mass of scattered laws, the administration of justice will be facilitated, a knowledge of the law made more accessible to the mass of the community, and public confidence in the judiciary thereby increased. Such results, and particularly the last, are highly desirable. It is not sufficient that the laws should be righteously administered;—in a popular government, like that beneath which it is our happiness to live, it is equally desirable, that the tribunals should be strong in the affections of the community. The law must be respected as well as obeyed, or it will not long be obeyed. The Commonwealth of Massachusetts always has been and is highly respectable in the character of its tribunals. No where it is believed, is justice more promptly and purely dispensed. It is deserving of consideration, how the confidence of the People in the judiciary may be confirmed, perpetuated, and if possible increased. With every generation since the settlement of the country, more and more of the perplexed and unprofitable technicalities of the English jurisprudence have been swept away, and the work of reform might possibly in some things be carried farther. The opinion is perhaps gaining prevalence, and on good grounds, that it would be expedient to incorporate into a uniform code, with the Statute legislation of the State, those numerous principles of the Common law, which are definitely settled and well known, and which, without being reduced to the form of a positive and literal text, have been and still are left to be applied by the courts, as principles of common law, when the occurrence of cases requires it. If, in any respect, it is possible to give greater certainty and notoriety to the principles of the law; to rid its practice still more effectually of antiquated forms; to make its phraseology more intelligible to persons of good understanding not of the profession; to lessen the expenses of its administration; to facilitate the entrance into the profession; and to remove from the popular mind any well founded jealousies, which may exist on the general subject of the law, it would be a work of patriotism to labor for ends so desirable. Free governments entirely reverse the theory, on which arbitrary governments rest, that there is a necessary war between Institutions and Public Opinion, requiring that the former should be upheld by force, and the latter contemned or defied. On the contrary, no free government can long exist, but in the cordial alliance between its Institutions and the Public opinion; an alliance which tends to render the institutions popular and opinion steady.

We cannot therefore go too far in removing all grounds of reasonable discontent, jealousy, and excitement. Monopoly in every form, from the dark days of the Dudleys and Empsons, has inherited the detestation of the friends of Anglo-Saxon liberty, and has been proscribed by our institutions. Exclusive privileges, resting on any other basis, than that of an equivalent notoriously paid or a service rendered to the State which authorizes them, are not tolerated, and only tolerated, even under these conditions. All secret associations, particularly all such as resort to the aid of secret oaths, are peculiarly at war with the genius of republican government. On this subject, the sense of the legislature has been recently pronounced, in the law prohibiting the administration of extra-judicial oaths. The policy which dictated this prohibition has been sanctioned by the people; and has received the voluntary co-operation of patriotic citizens, in different parts of the Commonwealth. It is time that this root of bitterness were wholly eradicated; and it is greatly to be wished, for the harmony of society, and the concert of good men in promoting the public weal, that, in just deference to Public Sentiment and the Law, the still lingering causes of discontent and jealousy, in this respect, should be finally sacrificed, at the altar of the public peace.

The subject of crime and punishment has for several years received much attention, both in Europe and America; and it is generally admitted, that discoveries and improvements of great practical importance have been made in this country. These improvements are in successful operation, at the State's Prison in Charlestown. The ancient rigors of the penal code have been mitigated. Punishments revolting to humanity have been abolished, and others substituted, which are believed to answer, with equal efficacy, all the ends of penal justice; and which are more conformable to the humanity of the age and the mild spirit of Christianity. A grave question has been started, whether it would be safe to abolish altogether the punishment of Death. An increasing tenderness for human life is one of the most decided characteristics of the civilization of the day, and should in every proper way be cherished. Whether it can, with safety to the community, be carried so far, as to permit the punishment of death to be entirely dispensed with, is a question not yet decided by philanthropists and legislators. It may deserve your consideration, whether this interesting question cannot be brought to the test of the sure teacher,—experience. An experiment, instituted and pursued for a sufficient length of time, might settle it on the side of mercy. Such a decision would be matter of cordial congratulation. Should a contrary result ensue, it would probably reconcile the public mind to the continued infliction of capital punishment, as a necessary evil. Such a consequence is highly to be desired, if the provisions of the law are finally to remain, in substance, what they are at present. The pardoning power has been entrusted to the chief magistrate; but this power was not designed to be one of making or repealing the law. A state of things, which deprives the executive of the support of public sentiment, in the conscientious discharge of his most painful duty, is much to be deplored. But though I believe the community prepared to give a fair trial to the abolition of capital punishment for all other crimes, it may be doubted whether the experiment could with propriety be extended to the wilful shedding of blood.

By a law passed 31st March 1834, imprisonment for debts contracted subsequent to July 4th, 1834, is abolished. With respect to debts contracted prior to that date, it subsists as provided by other laws. In like manner, different provisions exist on the subject of goal-limits, depending on the period before which the debt, in any particular case, was contracted. It is believed, that these distinctions are inconsistent with that simplicity and uniformity, which ought to prevail in all matters touching the liberty of the citizen; that they are not required by any imperious motives of policy, nor founded on clear reasons of justice or equity.

Imprisonment for debt has been abolished in this Commonwealth, and in many other states of the Union, on the ground, it is believed, in part, that it is a relic of barbarous times and essentially unjust. One great objection to it has been, that it was avowedly applied to all debt alike. The fraudulent, and the honest but unfortunate were subjected to the same rigors. The visitations of Providence were punished by the same infliction, as dishonest concealment or abstraction of the property justly liable to answer the creditor's demand. Such legislation is not merely unreasonable, but entirely unjust, cruel, and barbarous, as much so before it was repealed as afterwards; as much so in case of a contract made before as after July, 1834. The principle on which contracts, dating prior to July 4th, 1834, remain subject to the old law, is presumed to be, that liability to imprisonment existing at the time of the contract was so much a part of it, that it is unjust, if not unconstitutional, to deprive the creditor of this remedy. But it was laid down, in the clearest terms, by the Supreme Court of the United States, in an opinion delivered by its late venerable chief justice, that the remedy, is no part of the contract. Without such authority, it would seem sufficient answer to the argument,—that it holds only in matters, which have of themselves no moral quality, and receive their character wholly from legislation. There was a period when the insolvent debtor was subject to be sold as a slave,—to be tortured,—to be put to death. It would have been as good an argument in reference to these extreme severities, as to that of imprisonment, that, being part of the contract they should be abolished only in prospect; while in the case of existing obligations, the debtors might be enslaved, tortured, or cut in pieces, as before. The imprisonment of a man of probity for debts honestly contracted, and who has honestly surrendered all his property to his creditors, is contrary to every principle of religion, humanity and justice. No contract can change the nature of the procedure; no implied consent of the parties can make it equitable. Human laws may authorize it, but they cannot make it just. Every principle, therefore, which requires the abolition of imprisonment of debt at all, requires its total abolition.

It is true that by its abolition for debts contracted prior to the 4th of July, 1834, some creditors (probably a small portion,) will be deprived of the means of enforcing the debt, on which they may have calculated when it accrued. But it can never be the duty of the state to protect the citizen against the disappointment of expectations, not warranted by reason and justice. It would be monstrous to arrest the progress of reform, in acknowledged abuses, because a small portion of citizens had entered into contracts, in the expectation that these abuses would never be reformed. It is to be remembered also, that for all debts contracted prior to the fourth of July, 1834, the creditor has already had, at the very least the benefit of eighteen months compulsory process; and in the great majority of cases a still longer enjoyment of the same remedy. It cannot, I presume, by any person be deemed reasonable, that absolutely no limitation should run to this power over the liberty of the citizen; and that misfortunes accruing in the morning of life, should, by the various legal modes of perpetuating the debts created by them, be allowed to consign its whole duration to ruin and despair. For these reasons, I cannot doubt, that it is expedient to perfect the work of humanity and justice already begun, by an entire abolition of imprisonment for debt. It is scarcely necessary to add, that if further legislation is required to prevent fraudulent concealment and transfers of property, it should receive our prompt attention. The rights of the creditor are as sacred as those of the debtor; and nothing is more to be desired by the honest debtor, than that every facility should exist in detecting the frauds, by which the law is sought to be evaded.

At the last session of the General Court, important changes were made in the militia system. Sufficient time has not elapsed, to enable us to judge from experience of their effect. It probably was not supposed, that they would furnish an adequate remedy for the whole of the existing evils.—The importance of efficient reform, in this branch of our system, is universally acknowledged. A thorough, equitable, and effective organization of the militia is believed to be essential to the security of the State. No substitute for it has ever been proposed, for the emergencies of peace or of war. The evils likely to result from its being broken down in the public estimation, are of the gravest character; and few greater public services, it is believed, can be rendered to the community, than that of restoring the militia, to what it is apprehended to have lost of public favor and respect. It is a subject partly within the sphere of the general government; and the attention of Congress has lately been invited to it, by the Secretary of War, in a manner well calculated to produce a beneficial effect.

The approaching expiration of the charter of the bank of the United States gives increased interest, at the present session of the General Court, to the important question of the currency. The discovery of modern times, that a convertible paper money can be made to answer most of the purposes of gold and silver coin, has made the currency of the country more dependent on legislation, than might be wished. Property would be more stable, if the expansion and contraction of the currency, which represents it, and by which its exchanges are carried on, were left wholly free to follow the natural laws, which affect its amount and value. Every addition made to the amount of the currency, in consequence of an issue of paper, has the effect of reducing the value of the circulating medium, as compared with all other things exchanged for it, and among them labor, which is immediately benefitted by the impulse given to business and the consequent rise of wages.

Thus far the introduction of paper operates to the disadvantage of the mere capitalist, of the money lender, and of the creditor, and to the advantage, in various ways, of the laboring classes, of debtors, and those possessed of other kinds of property. To dispense with paper, therefore, when once firmly established, and restore a circulation entirely of specie would derange the previously existing proportion between money and other articles of value, to the advantage of the capitalist, the money lender, and the creditor, and to the disadvantage of all persons who have money to borrow or pay.

These principles bear on the question of suppressing the circulation of small bills. Were this question an entirely open one, there would no doubt be an approach to unanimity in favor of the suppression. As a circulating paper banishes coin of the same denominations, a suppression of paper would tend in some degree to restore silver and gold. It is generally considered, that this accession to the circulating metallic medium would give greater solidity to the paper currency, and prevent the contraction from reaching the extreme point, to which it is now carried, in periods of alarm.

Before, however, we adopt any measures to this end, we must consider, that the existing value of all the property in the community has been adjusting itself for years to the mixed currency now circulating; and that the present moment is not well chosen for a voluntary contraction of it. The suppression of any portion of the circulating paper and the substitution of specie would throw a tax upon the community, equivalent to the new supply of specie required to fill the vacuum in the currency. This burden would not be equally diffused; but would fall most heavily on those, who have debts to pay and contracts to fulfill. Like a contraction of the currency produced by any other cause, it would fall most severely on those least able to support it. It would also be attended with other inconveniences which need not be specified. But notwithstanding these difficulties, it is by no means improbable that, at some period more favorable to the change, the people of the Commonwealth will deem it expedient to take measures for increasing the amount of the circulating coin, by such gradual and judicious steps, as shall secure the benefits of the change, with the least practicable derangement of existing relations.

A very considerable part of the revenue of the State arises from the tax of one per centum on banking capital. To give the State treasury the entire benefit of this tax is supposed to be one ground of the various laws, which have been enacted, of late years, prohibiting the banks from trading on borrowed capital. When a strong temptation arises to evade these laws, it is exceedingly difficult to enforce them. If the bank tax were transferred from the capital to the income of the banks, this motive would cease to operate, and the restrictions alluded to might be removed, without injury to the treasury. Supposing the net income to average seven per centum, which, within a very small fraction, was the case at the last annual return, a tax of fourteen two sevenths per centum on the income would be equivalent to the tax of one per centum now levied on the capital. This change would have the additional advantage of proportioning the burden of the tax on the different banks, according to their activity.

There are strong grounds for the opinion, that many of the evils now complained of in the practical operation of our banking system, would disappear on the repeal of the laws limiting the rate of interest. The policy of interfering between citizen and citizen, as to the terms, on which one is willing to borrow and the other to lend, would be doubtful, even were the execution of the law unattended with difficulty. But such is not the case, and these laws are notoriously violated. When this is done, the borrower not only pays the illegal interest, but he pays, in some form or other, for the risk and invenience of the transaction. The effect of these laws is to drive capital abroad, where the rate of interest is higher; and at home to give it a direction to every other species of investment, rather than ordinary loans. Those whose necessities compel them to borrow money, if prevented by laws which limit the rate of interest from obtaining it by way of loan, must get it by a forced sale of property. In this way, twenty per centum of principal may be sacrificed to save one of interest. The burden of this state of things falls chiefly on the borrower, the landholder, and all who wish, by the pledge of property, to raise money. Were the restrictions alluded to removed, the entire disposable money capital of the community would be kept constantly in the money market. It would, at all times, be furnished to the borrower, at its lowest current value. It would be kept at home, instead of being sent abroad. It would seek short investments, and thus be kept pressing into the market. The various indirect practices, which have of late excited no little jealousy would be discontinued; and the dependence of the public on the banks, even for legitimate accommodations, considerably lessened. The general rate of interest, on security of the first order, would unquestionably be below the present legal maximum; and when the current rate of interest was carried above this maximum, by a pressure, the excess would be the smallest possible which would naturally result from the state of trade, instead of being aggravated, as at present by the charges and surcharges of transactions, intermediate between the borrower and the ultimate lender. The same principle would, by an active competition, shorten as far as possible the duration of the pressure, and restore without unnecessary delay, the natural balance between the currency and the property which it circulates.

The attention of the legislature and people of the Commonwealth has, at all times, been devoted to the important subject of education. This is the solid basis of true equality; the most effectual instrument of redressing the hardships of fortune. The general education of the youth, in the community, was very early provided for by laws, which have remained substantially in force ever since. Within a few years, the foundations of a school fund have been laid in the appropriation to that object of the sums re imbursed to the Commonwealth, by the general government, for military expenses in the war of 1812, and one half of those to be derived from the sales of the Commonwealth's lands, in the State of Maine. The greatly enhanced value of these lands renders it probable, that the fund will reach the limit of one million of dollars, prescribed by the act creating it, sooner than was anticipated. The investment, preservation, and application of this fund will, at all times, merit the particular attention of the legislature.

I venture in this connection, to commend the subject of public lands to your especial care. This interest has rapidly increased in importance; and proportionate attention is due to the suggestions made by the Land agent, at the last session of the general court, in favor of the establishment of a board of commissioners, entrusted with the general management of this great amount of public property; the care of which, from its peculiar nature and position, involves unusual responsibility. I cannot forbear adding the remark that it is exceedingly to be desired, that the negotiations between this country and Great Britain, on the subject of the North Eastern boundary, might, without farther delay, be brought to a conclusion, which would release from the present embarrassing conflict of claims, a large territory in that quarter. This territory till the last twenty years, was an undisputed portion of the United States, lying within the limits of the State of Maine, now the joint property of that State and Massachusetts. The entire amount of the territory covered by the claim of Great Britain, and it is believed without warrant from the treaties between the two countries by which the boundary was established, is about equal to the whole State of Massachusetts. This claim is reduced, somewhat more than half, by the award of the sovereign, to whom the controversy was referred as an umpire; but should the boundary line recommended by him be adopted, it would still deprive Maine and Massachusetts of two millions and a half of acres of land, represented to be highly valuable, and to which our title is believed to be perfectly valid.

By a law passed at the second session of the last General Court, it was provided in substance, that Warren Bridge over Charles River, shall become a public high way, if the city of Boston and the town of Charlestown, shall, before the expiration of the act, enter into bond, to perform the duties devolved on the Warren Bridge Corporation, by the third section of the act establishing the same; to indemnify the Commonwealth from the damages, that have arisen or may arise from the suit pending in the Supreme Court of the United States, relative to Warren Bridge; and to pay to the proprietors of Charles River Bridge, any damages, which may be recovered by them, in consequence of the erection of Warren Bridge. The citizens of Charlestown in town meeting assembled have expressed their willingness to enter into the bond. The city of Boston, by its constituted authorities declined doing so, in the month of December last. Should no further proceedings on the subject of Warren Bridge be had, there will, under the existing laws, be no authority, after the second day of March next, for collecting toll on Warren Bridge, and no provisions to meet the state of things thereby occasioned. The subject will no doubt be deemed highly worthy of your attention. Its importance and its difficulties are sufficiently evinced, by the length of time, for which it has been before the legislature, and the excitement which it awakens in the community. I persuade myself that the wisdom of the legislature will devise an adjustment of it, by which the different interests involved will be reconciled, the feelings to which it has given rise be harmonized, and the public accommodation promoted.

At a former session of the legislature, a charter was granted for the construction of a rail-road, in continuation of that already completed from Boston to Worcester. It is a matter of general congratulation, that the subscription to the Capital Stock, to the amount of two millions of dollars, has been filled. I regard this enterprize, as promising benefits to the people of the Commonwealth, to an extent not easily to be estimated. Continued as it will be to Albany, by a rail-road already in progress between that city and the western line of Massachusetts, it will place this State in direct connexion with the most extensive system of natural and artificial internal communication, by canals, rail-roads, rivers, and lakes, which exists on the surface of the globe.

It will give to Massachusetts as ample an enjoyment, within her limits, of all the advantages of an artificial system of works constructed, in progress, and in contemplation, at a cost of thirty millions of dollars, as if she had paid that sum, out of her own treasury, toward their completion. It will give her, in the same degree, the enjoyment of all those natural means of communicating with the mighty West, of which she is now nearly deprived. It will restore to her a large natural commerce which has left her, and retain that, which is rapidly departing, in the same direction. Should this work, in its progress, stand in need of resources beyond the reach of the enterprise and means of the individual citizens, by whom it is undertaken, it is believed that the public patronage could be safely extended to it, as a project of vast general utility, whose successful execution would form an era in the prosperity of the State.

In the month of April last, a law was passed, "to encourage the reeling and throwing of silk." It provided that any person, who shall reel or cause to be reeled, or throw or cause to be thrown in the Commonwealth, from cocoons produced from silk worms raised in Massachusetts, merchantable silk capable of being manufactured into the various silk fabrics, shall be entitled to a bounty of fifty cents, for every pound of silk thus reeled or thrown. It has been represented that the terms, on which this bounty is offered, render it nearly, if not quite, inoperative. If it be the design of the legislature to encourage, in this way, the attempts made to introduce this important branch of industry into Massachusetts, the law for that purpose will probably require revision. There are good grounds for the opinion, that the manufacture of silk will become one of the greatest interests in Massachusetts. It originated, in the remotest antiquity, in a region whose climate, under the same parallels of latitude and local circumstances, is similar to ours. This consideration, with the experiments already made in the culture of the Chinese mulberry and the raising of the silk worm, furnishes much reason to believe, that the climate of New England will prove peculiarly favorable to both. The adaptation of the requisite machinery for reeling and the other processes of the manufacture opens a field for the exercise of that mechanical ingenuity, which is a marked characteristic of our citizens. Should the anticipations warranted by these circumstances be happily realized, silk will become a staple product of the country, both for consumption and exportation, second to no other, as a branch of industry and a source of wealth.

The archives of our ancient Commonwealth, preserved in this building, are richly deserving of the care of the legislature. They are replete with the most precious materials, as yet but partially explored, for the history of the country. They contain documents of the highest interest and value, which have never been printed. Considerable labor has, from time to time, been bestowed in arranging them, and good progress made in preparing an index. But it is respectfully submitted, whether means ought not to be provided to secure them against those risks of destruction, to which all papers existing in a single copy are exposed; to arrange them in systematic order, so as to admit of their being easily consulted;—and perhaps for the printing of a selection of the most curious and important. It is believed that the people of the Commonwealth would not regret to see a small appropriation made, for the purpose of throwing new light on the extraordinary events of our early history, and the characters of the great and good men, who adorn its pages.

I take this first opportunity afforded me, to invite your attention to the subject of the balance of the claim of the states of Maine and Massachusetts, for the reimbursement of the sums expended, in the military defence of the country, during the last war. The state of this claim is set forth in detail, in the address of my predecessors to the two houses of the legislature, on the organization of the government of the last year. Provision was made by a Resolve of April 3d, 1835, for renewing the agency of the claim. The appointment was tendered, by his honor the late acting Governor of the Commonwealth, to the same distinguished citizen, who had formerly filled the office, and rendered the most important services, in connection with the allowance and payment of a portion of the claim. On his non-acceptance of the trust, it was bestowed on another eminent citizen, now engaged in the discharge of its duties. The objections, on the part of the Executive of the United States, which led to the original suspension of the claim having been overruled by Congress; an appropriation having been made for the payment of that portion of it, which had passed the ordeal of the accounting officers of the treasury;—and directions given by a resolution of the house of representatives of the United States to pursue the auditing of the remainder,—(a laborious work in which considerable progress has been made.)—a confident hope is entertained, that Massachusetts and Maine will at length be re-imbursed, as amply as their sister states have been, the sums advanced by them for the public service. The state of the national treasury, laboring under an embarrassment before unexampled, in the redundancy of its means, invites to the performance of this long delayed act of justice. Although I am well aware of the zeal, with which this and every other matter of importance to the state and coming within the sphere of their duty, will be pursued by our delegation in Congress, I would suggest the propriety of supporting their exertions, by such an expression, as may be judged expedient, of the views entertained by the legislature of Massachusetts, on this important subject.

In the course of the last winter, resolutions were adopted by the legislature, instructing our senators and requesting our representatives in Congress, to use all proper means to obtain the requisite appropriations for the repair of the fortifications on Castle Island, and the vigorous prosecution of the works commenced on George's Island, in Boston harbor. Their exertions were so far successful, that the requisite appropriations introduced into the Fortification bill, in the senate of the United States, by way of amendment, received the sanction of the Committees of the other branch of Congress to which they were referred, and passed through all but the last stage of legislation in the House of Representatives. The entire bill was unfortunately lost, in consequence of the introduction of another amendment in the House of Representatives, on which the two houses disagreed. Notwithstanding the failure of the new appropriations, some progress was made on both the works, particularly on that upon George's Island, during the past season, by means of the unexpended balance of the appropriations of the year 1834. I have the satisfaction to inform you, that for the present year, large appropriations have been recommended for both objects, by the Department of War. The rapid progress of these works is of extreme importance; and it is much to be desired, that the appropriations should be so early made, as to prevent the loss of some of the best months in the season, which frequently occurs, in this branch of the public service, in consequence of the delay in the passage of the appropriation bills. Among the documents accompanying the Report from the war department, at the commencement of the present session of Congress, is a statement of several new works, proposed by the board of Engineers, for the defence of the coast, and arranged in different classes, according to their importance. Among those of "the first class, to be commenced as soon as possible," I notice, with great satisfaction five or six works, which, when executed, will complete the defences of Boston harbor;—a part of the sea-board, second to no other in importance, and hitherto almost wholly neglected by the General Government.

By the report of the Secretary of the treasury, communicated to Congress, at the opening of the present Session, it appears that the sales of the public lands for the year 1835 amount to the unprecedented sum of eleven millions of dollars. At the second Session of the twenty-second Congress, a bill was introduced by a distinguished Senator from Kentucky, which passed both houses of Congress, making provision for the distribution among the States, in a certain ratio, of the proceeds of the sales of the public lands, for five years, commencing 1st of January 1833. Assuming as correct the estimate of the Secretary of the Treasury of the probable amount of sales for the last quarter of 1835 and for 1836 and 1837, (an estimate for the last named years greatly below the actual amount of the sales, realized and estimated, of the year 1835,) the aggregate of the sales, for the five years included in the provisions of the bill, to be distributed among the States, would be about twenty-eight and a half millions of dollars. The share of Massachusetts, on the principles of the bill, would have been, for the five years, about one million two hundred and forty thousand dollars; or about two hundred and forty-eight thousand dollars per annum, for five years, provided the country remained at peace, in which event only, the distribution was to be made. The policy of making such a distribution was obvious. The national debt, for the payment of which the lands were pledged, was so nearly discharged, at the time of its passage, that they might be considered as free from that incumbrance. This mode of preventing an accumulation in the treasury, would to some extent have rescued the manufactures of the country from the severe and perilous trial, through which they are doomed to pass, in the rapid withdrawal of that legislative protection, by which they had been fostered, and on which they were warranted in relying. The signature of the President being withheld from the bill, it failed to become a law. Since the period of its passage, some of the reasons for such a disposition of the public domain have increased in strength, and its general policy is as manifest as ever. A bill of a similar character has just been brought forward, by the same eminent Senator; the attention of some of our sister States has been turned toward the subject; and it may merit your consideration, whether it be not expedient to unite our efforts with theirs, to bring it again to the favorable consideration of Congress. So vast has been and is likely to continue the amount of funds flowing into the treasury from this source, that no other mode, than that of the proposed distribution, seems adequate to avert the serious inconveniences of an accumulation of the public money, far beyond the demands of the public service.

The country has been greatly agitated during the past year in relation to slavery, and acts of illegal violence and outrage have grown out of the excitement kindled on this subject, in different parts of the Union, which cannot be too strongly deplored; nor too severely censured. In this State and several of our sister States, slavery has long been held in public estimation, as an evil of the first magnitude. It was fully abolished in this Commonwealth, by the year 1783, by decisions of the courts of justice, and by the interpretation placed on the declaration of equality in the bill of rights. But it existed in several of the States at the time of the adoption of the Constitution, and in a greater ratio to the free population of the country, than at the present day. It was, however, deemed a point of the highest public policy, by the non-slaveholding States, notwithstanding the existence of slavery in their sister States, to enter with them into the present Union, on the basis of the constitutional compact. That no Union could have been formed, on any other basis, is a fact of historical notoriety; and it is asserted in terms, by General Hamilton, in the reported debates in the New-York Convention for adopting the Constitution. This compact expressly recognizes the existence of slavery; and concedes to the States where it prevails the most important rights and privileges connected with it. Every thing that tends to disturb the relations created by this compact is at war with its spirit; and whatever, by direct and necessary operation, is calculated to excite an insurrection among the slaves, has been held, by highly respectable legal authority, an offence against the peace of this Commonwealth, which may be prosecuted as a misdemeanor at common law. Although opinions may differ on this point, it would seem the safer course, under the peculiar circumstances of the case, to imitate the example of our fathers,—the Adamses, the Hancocks, and other eminent patriots of the revolution; who, although fresh from the battles of liberty, and approaching the question as essentially an open one, deemed it nevertheless expedient to enter into a union with our brothers of the slave-holding States, on the principle of forbearance and toleration on this subject. As the genius of our institutions and the character of our people are entirely repugnant to laws impairing the liberty of speech and of the press, even for the sake of repressing its abuses, the patriotism of all classes of citizens must be invoked, to abstain from a discussion, which, by exasperating the master, can have no other effect than to render more oppressive the condition of the slave; and which, if not abandoned, there is great reason to fear, will prove the rock on which the Union will split. Such a disastrous consummation, in addition to all its remediless political evils for every State in the Union, could scarcely fail, sooner or later, to bring on a war of extermination in the slaveholding States. On the contrary, a conciliatory forbearance with regard to this subject, in the non-slaveholding States, would strengthen the hands of a numerous class of citizens at the South, who desire the removal of the evil; whose voice has often been heard for its abolition in legislative assemblies; but who are struck down and silenced by the agitation of the question abroad; and it would leave this whole painful subject where the Constitution leaves it, with the States where it exists, and in the hands of an all wise Providence, who in his own good time, is able to cause it to disappear, like the slavery of the ancient world, under the gradual operation of the gentle spirit of Christianity.

The foreign relations of the country are at the present moment, a subject of high interest. Many of the citizens of Massachusetts have, from the first, been deeply concerned in the controversy with France. They suffered largely in the injuries inflicted on our lawful neutral commerce, by the belligerent policy pursued by the French government in violation of the faith of treaties and of the law of nations. They looked forward with proportionate satisfaction to realizing their share of the compensation for these injuries, (partial at best,) so justly due and so long withheld. They have witnessed with corresponding pain and surprise, the refusal of France thus far, to execute the treaty of indemnification, negotiated and ratified in conformity with the provisions of the Constitutions of both countries, in the most solemn form known to the law of nations, and securing commercial advantages to France, far outweighing the pecuniary value of the treaty to the United States; advantages which France is now enjoying, while refusing to execute her portion of its stipulations.

Till the last session of her legislative chambers, the execution of the treaty, on the part of France, was withheld on the grounds, that, *such* a treaty requiring the sanction of the chambers, the question of its validity was still an open one; and that, in point of fact, for various alleged reasons, the compensation which it provided for our citizens was not rightfully due them. Of these grounds, France has deprived herself, by passing a law which sanctions the treaty, and appropriates funds to carry it into effect. Payment is now refused, on the ground of language contained in the message of the President of the United States to Congress, at the commencement of the last session. It is believed that France will look in vain to the enlightened public sentiment of the world, ever to countenance her in withholding the payment of an acknowledged pecuniary debt, on the ground of an alleged affront to her national honor. In the unpleasant state of the relations between the two governments, although there may be various opinions as to the policy of some of the steps which have been taken, it is satisfactory to reflect that there can be but one as to the justice of our cause. The people of the United States would regard as an evil of great magnitude, the interruption of that friendly intercourse with France, which is cemented by some of the best blood and the most cherished recollections of both countries. These sentiments are believed to be reciprocated by the mass of the people of France, who from feeling as well as interest are desirous that the good understanding between the two countries should continue. But there can be no permanent basis, for friendly relations between individuals or communities, but justice; and this the United States owe it to themselves to require, as well as to render, in all their international relations. It is believed, that the resolution unanimously adopted by the House of Representatives of the United States, at the last session of Congress, that the treaty ought to be maintained and its execution insisted on, expresses the undivided sense of the country.

In conclusion, fellow-citizens of the Senate and of the House of Representatives, permit me to tender you my respectful co-operation, in whatever can be effected by our joint efforts to promote the public good. Let us apply ourselves, with singleness of heart, to the service of our constituents, under a constant sense of responsibility to them. Let us study an economy of the public time and of the public money; sacrificing every thing to principle and every thing but principle to conciliation. Let us offer the best proof of the rectitude of our own motives, in a ready allowance of the rectitude of the motives of those who differ from us. Party Spirit was pronounced, by the Father of his Country, "the worst foe of a free government." Inseparable perhaps from the nature of such governments, if unchastened by a spirit of mutual forbearance, it is sure to prove, in the end, the instrument of their subversion. It is in the power of every citizen, by moderation and tenderness towards those who differ from him, to do much to assuage the violence of party; and it is in the power of very few, in any more effectual way, to promote the happiness of society, and the stability of our institutions. The causes, that separate the good people of this Commonwealth from each other, are comparatively trifling and transitory; the blessings of civil liberty, which are our joint inheritance and can only be maintained by our joint efforts, are of unending importance to ourselves and our children.

EDWARD EVERETT.

*Council Chamber, January* 15, 1836.


### DAY'S ACADEMY

**For Young Gentlemen, and Seminary for Young Ladies, at Wrentham, Mass.**

THE Spring Term in this Institution, will commence on the 1st Thursday in February. In consequence of the increased patronage of the School during the past year, and the difficulty of obtaining board, arrangements have been made for opening, on the first of April, a Boarding House connected with the School, where pupils may board in the family of the Principal, and with the Teachers of the several departments of the School.

TUITION.

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| Lower English Branches, per Term, | | | $4 00 |
| Higher do. | do. | do. | 5 00 |
| Languages, | " | do. | 7,00 |
| Lessons on the Piano, | | do. | 10,00 |
| Use of Instruments, | | do. | 3,00 |
| Needle Work, | | do. | 2,00 |

No. Scholars during past year, 270. Per Term, 90.

A Catalogue of the School, containing an Outline, will be sent to any applicant. SAMUEL DAY, *Principal.*

*Wrentham, Jan.* 1, 1836. 6w.

### PUBLIC SCHOOL ACCOUNT BOOK.

THE Public School ACCOUNT BOOK, furnished with materials and blank pages, for two series of accounts, to be *opened, posted, balanced* and *closed* by the *scholar*; thus affording exercises in *writing, placing figures* and practical arithmetic as it occurs in ordinary business, accompanied by a Waste Book, in which the entries are first to be made. By John J. Marshall, author of the public school Writing Book. This little Book is intended by affording exercises in writing, to, in some measure, prepare those who may have little opportunity during their apprenticeship, to become acquainted with accounts, to keep their books with neatness and accuracy. Although the scholar is directed to make such entries as belong to the business of the retailer, mechanic and farmer,—yet in preparing the work, it was hoped, that it would be particularly useful to those boys who intend to become *Farmers*, or *Mechanics*, rather than those who may engage in extensive Mercantile business.

A KEY is prepared for the use of Teachers, by the aid of which a class may be examined in a few minutes. It is thought that a work of this kind is rendered more necessary, from the circumstance, that Arithmetical Manuscripts have, in a great measure, gone out of use, and the scholar has little opportunity for practice in any kind of writing, which is calculated to prepare him for business. Parents, teachers and school committees, who may appreciate the great importance of an *early* acquirement of correct habits in this kind of writing, are invited to examine the work.

Published by BOYNTON & MARSHALL, Framingham. Boston, sold by *Carter, Hendee & Co. Gould, Kendall & Lincoln, Perkins & Marvin, R. S. Davis* and *William Peirce.* Jan. 15.

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*Jan.* 22. JAMES K. WHIPPLE, *Agent.*

### CHEEVER'S DEFENCE.

A DEFENCE in abatement of Judgment for an alleged Libel in the Story entitled, "Enquire at Dea. Giles' Distillery," addressed to the Hon. Chief Justice Shaw, at the Session of the Supreme Judicial Court of Massachusetts, held in Salem, Dec. 4, 1835. By Geo. B. Cheever. This day Published by CROCKER & BREWSTER, 47 Washington street. Jan. 15.

### Portrait of Wisner.

AN Engraved Likeness of Rev. Dr. Wisner, may be obtained at CROCKER & BREWSTER'S, 47 Washington street. Price 50 cents. Jan. 15.

### George Allen, the Only Son;

WRITTEN by a Young Lady of Boston.

*Notice from the Editor of Mercantile Journal.*

"GEORGE ALLEN. Wm. Peirce of this city, has just issued from the press a little book entitled 'George Allen, or an only Son—by a Young Lady of Boston.' This is an unpretending volume, which we have read with much pleasure. It describes the eventful and melancholy career of a youth, whose moral education had been neglected by his parents—who had not firmness and moral courage sufficient to withstand the allurements of vice—who gradually advanced in wickedness, until from a thoughtless, mischievous boy, who could engage without flinching in a midnight debauch when at College, he became a gambler, a forger, a robber and a murderer. The moral of this interesting story is excellent, and it is interspersed with sentiments of a pure and elevated character. The judicious style in which the various events are narrated, will fix the attention of the youthful reader, and the effect upon the mind will be most happy."

☞ Just published by WM. PEIRCE, 9 Cornhill. Jan. 8.

### NEW PUBLICATIONS.

THE STRANGER'S GIFT; a Christmas and New Year's Present, edited by Hermann Bokum, Instructer in Harvard University.

MELLEN'S POEMS. The Martyr's Triumph; Buried Valley, and other Poems—by Grenville Mellen.

GODWIN AGAINST ATHEISM. Lectures on the Atheistic Controversy, delivered in the months of February and March, 1834, at Sion Chapel, Bradford, Yorkshire; forming the first part of a course of Lectures on Infidelity—by the Rev. B. Godwin; with additions, by W. S. Andrews. The above for sale by WM. PEIRCE, 9 Cornhill, Boston. Jan. 8.

### HELP FOR SABBATH SCHOOLS.

IT is a great hindrance to the usefulness of Sabbath Schools, that the scholars are not *punctual* in their attendance, and various means have been tried to cure the evil—but it is believed that the most effectual would be one which should give children *an anxious desire* to be in their places before the exercises commence. The question is, what can give them such a desire. A superintendant not long since, adopted the following method, which had the happiest effect—every scholar who could possibly attend, was in his place anxious to hear what he had to say. At the close of the school he told them that he had a very interesting story to read to them the next Sabbath, and that he should begin to read it ten minutes before the time of opening the school. When the time arrived he found the children, (and the Teachers too) all in their places. He selected from a bound Volume of the Youth's Companion one of the five hundred Religious Narratives which it contains, and after reading it, much to their gratification, he told them he should read another the next Sabbath. This he continued to do, and the plan was attended with the happiest success.

The last Volume of the Youth's Companion, may be had, bound, for one dollar, at the office of publication No. 19 Water Street, Boston. Jan. 15.

### TRUSSES.

THE Subscriber informs the public and individuals afflicted with HERNIA, or Rupture, that he continues the manufacture and application of TRUSSES of every description, and that he has now taken a shop at

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*Oct.* 30, 1835. tf. J. FREDERIC FOSTER.



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